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POETRY.

For the Churchman.

A HYMN.

I.

O GOD of gods, and KING of kings,
From thee alone each pure thought springs;
Thou life's LORD, and thou its giver,
Blessed be thy name for ever.
We'll praise thee by the fountain
That from the moist earth wells,
We'll praise thee on the mountain
That upward from it swells;
We'll praise thee when thine altar
And holy font do gleam;
And not a tongue shall falter
If thou art made its theme.

II.

O GOD of gods, and GOD of love,
GOD of the seraph hosts above,
By each, by all, in every tongue,
For ever be thy praises sung.
We'll raise to thee our voices,
Though feeble they may swell;
For O, each heart rejoices
Deep in its inmost cell.
It joys that thou canst save us
From pains which still endure;
It joys that thy Son gave us
Hopes that are ever sure.

III.

GOD of each star that gems the sky,
Who to our calls art ever nigh,
We praise thee now, we'll praise thee still
While heart and tongue obey our will.
We'll praise thee when our life's lamp
Is burning faint and low;
We'll praise thee when dark death's damp
Hath quenched its feeble glow;
For then from vile earth wending
Our flight to realms above,
O never, never ending
Shall be our songs of love. ION.

From the British Critic for April, 1841.

MISSIONARY ORGANIZATION.

In the existing state of the Church, and the present abeyance of the legislative functions, no channel for the exercise of her liberality is at once so extensively useful, and so safe and certain for advancing this result, as the venerable Society for the Propagation of the Gospel in Foreign Parts. Even were the Church in a position to organize still more formally and authoritatively her great Missionary Society, as the Church in the American States has done, it may be doubted whether its substance would in any material respect be changed. For at present, "the distinguishing mark of the institution is its close connexion with the Church of England, and its adherence to her rules of ecclesiastical discipline. The effect of the system is, that clergymen, carefully selected for the office of missionaries, are subject to discipline, and assured of a protection, not to be exercised on any other plan.—*Report*, p. 80.

There might, perhaps, under the circumstances supposed, be more colonial bishops, (as, for example, at the Cape of Good Hope,) with the addition possibly of bishops of a more missionary character for the least Christianised parts, if not the adoption of some fixed plan of Christian and ecclesiastical colonization, such as that already alluded to as practised by the Romanists in North America. In order farther to provide deacons and presbyters also for the colonial Churches, there might be a general Missionary College instituted, where encouragement, as well as instruction, might be given to young men of proper qualifications to devote themselves to the service; and the conductors of which might make it their business to explain the nature of a clergyman's duties in the different colonies, and to remove the many groundless fears which are often entertained respecting them.

At the least, it is to be hoped, that we should not then behold a numerous and ignorant population left to the safe conduct of Romanism, simply because the island containing them had been conquered from the French or Spaniards, and afforded a convenient refuge for worthless adventurers to retire to, and palm themselves upon the deluded multitude as priests, with perhaps no orders at all, or orders which they dared no longer exercise in open day in their native land. At the least, we repeat, every British colony would have one English Church, duly served, in which GOD might be worshipped in spirit and in truth, and his word faithfully preached, and the sacraments of CHRIST duly administered. Without being intolerant to those of a different persuasion, or showing the slightest unkindness, we might yet refrain most scrupulously from abetting any of their errors, and give them every opportunity of both knowing and following the truth. Whatever else were done, certainly, under such a state of things as we are now contemplating, the latitudinarian system would receive no quarter. Churchmen would no longer be commended for favoring equally, or equally neglecting, all modes of faith, (including their own;) nor should we any more have a dispensation for "calling evil good, and good evil; for putting darkness for light, and light for darkness; bitter for sweet, and sweet for bitter."

Then as to the funds—the treasury of the Temple—perhaps that too would be more equably and more copiously supplied, especially for missionary purposes, than it is at present: possibly the weekly offertory might be generally restored, and (agreeably to the practice introduced by Bishop Doane, in America) a fixed portion of it, were it only a tenth, set aside every Sunday for the missionary fund. Such a system, it is true, would be less exciting than that of monthly appeals to the evening missionary meeting, accompanied by the extemporary prayer, the affecting anecdote, or the stirring harangue: and it would probably be less gratifying to individual vanity, to have the great question of missionary operations decided authoritatively by the voice of the Church, instead of being left to the thousand and one devices of private associations, clerical or lay, male or female, ancient or juvenile, all of them in turn assuming to themselves the office, not of bishops only of dioceses in other hemispheres, but almost of apostolical synods legislating for the Church universal. But the question is, not what is the most *taking*, even were it on the whole of the most productive, but what is the *best* course, most agreeable to Catholic and apostolic precedent, most in conformity with Holy Scripture, and therefore most likely to be blest of GOD to the great ends for which the Church was ordained? What we want is, that we should no longer be wasting our energy in insolated, unconnected, and often conflicting efforts, nor yet that one or two here and there, from among our congregations should go, and, as an extraordinary act of piety, contribute now and then to some new missionary enterprise, but that *the Church as a body*, every congregation in all our parishes, if not every individual in each congregation, should contribute habitually ("on the first day of the week") according to his ability ("as GOD hath prospered him") to a common fund for the thorough evangelizing, first of our colonies, and then of the heathen; that this should be done harmoniously, on one uniform plan, religiously, in the house of GOD,—regularly, under the direction of our spiritual rulers; that it should be, strictly speaking, an oblation on GOD's altar, a solemn act of Christian piety in the "communion of saints," a sacred subsidy, as it were, for "the help of the LORD against the mighty:" so that we should no longer hear a shallow torrent roaring here and there with all the foaming eloquence of the popular assemblage, now filled by wintry rains, now parched with drought, and at the best rushing forward, not so much to fertilize as to destroy, but behold the missionary bounty and energy of the Church of England fed by more than ten thousand streams, flowing calmly on in one deep but quiet bed, to bear away to distant lands the Church of the living GOD, freighted, not with the rich produce of our industry, with our literature, or our arms, but with the soldiers of the cross, the word of life, and the treasures of eternity.

Nor would the free-will offerings of the Church interfere, of necessity, with any liberality of the nation towards the great work; in which the latter, as well as the Church, has its own peculiar interest and distinct responsibility. Parliamentary grants might aid the regular oblation. There would be abundant call for both; even were parliament to extend its concern from education to religion, from schools to churches, from teachers of rudiments to the heralds of the gospel, and to augment its grants from thousands, we had almost said, to millions. Our wish is not to disparage the support of the state, or to reject its co-operation, *when offered on honorable terms*, but simply to see the Church availing herself of her own intrinsic resources, by awakening into action the now almost dormant provision, made in her rubrics, for collecting the "oblations," as well as the "alms," of her children. We would abolish neither the "tithe" nor the "half-shekel," but would simply restore, in addition to them, the "gifts," which were wont to be cast into the treasury, when the rich cast in of their abundance, and even the poor widow of her penury, "unto the offerings of GOD." If such was the practice of the Jewish, how much more should it be of the Christian Church!

But whether such plans be feasible or not, it is plain that greater exertions must in some way or other be made to increase both the vigor and extent of our missionary proceedings. In particular, the excellent Society for the Propagation of the Gospel calls earnestly for help. Our readers need scarcely be reminded of the strong appeals made in its last interesting Report.

"There are in England about 1,600,000 families in communion with the Church; if each family gave on the average 2*s*. 6*d*. a year (which is scarcely more than one halfpenny a week) the amount contributed would be 200,000*l*. The rich may be reasonably called upon to give much more liberally of their abundance; but surely there is hardly a single Church family in the country that cannot afford to contribute, though it be of their poverty, one penny a week towards the propagation of the gospel in foreign lands."—*Report*, p. xiii.

And how simply, as well as sacredly, might these contributions be made at the weekly offertory!

The Report proceeds to state,

"That 300 additional clergymen are wanted for the colonies—an addition which would entail upon the Society an increased annual expenditure of" [at least] "30,000*l*.; and large as this sum may appear, the preceding calculation will show how easily it might be raised, if each parish in the country would bear its own share of the burden. Nor is there any ground for the apprehension sometimes expressed, that by contributing to foreign and distant objects, either the zeal or the subscriptions of the people for home charities will be diminished. A large experience shows the reverse to be the fact; 'He that watereth shall be watered also himself.' The interest excited for the members of our communion in foreign lands, will be found to form a new bond between the pastor and his flock: it will kindle the love of the people to their Church, by showing them that it is not a *mere name or abstraction, but a living and spreading communion*. It will make them value the privilege of Church membership, and thus check the growth of dissent."—*Report*, p. xiii.

We have ventured to *italicise* a few words in the foregoing extract. Again we quote from the Report:

"The Society commenced their last report by announcing their conviction that a crisis had arrived in the religious affairs of the British colonies, and that the nation would be deeply sinful before God, if they permitted the dependencies of the empire to grow up in wickedness and misery. Under these circumstances the Society resolved to make known as widely as they could, the spiritual destitution of our foreign possessions, and offered to convey the bounty of pious and charitable persons to their perishing fellow-countrymen throughout the world.

"The grand object to set before the eyes of the people is the evangelization of our immense colonies, and, through them, of the whole world. Every one should be invited to contribute his share to this great work; and it is confidently believed that whatever labor any clergyman may take in the establishing of an association, and in superintending and directing its machinery, will not only prove a blessing to the ends of the earth, but will also return abundantly into his own parish and his own bosom."—*Report*, pp. xiii. xv.

Once more:—

"The people of England become daily more and more sensible to the spiritual destitution of our immense colonial empire. They are beginning to understand that the question is not whether they shall encourage a great missionary institution, but whether the Church of England, and Christianity itself, shall be maintained and extended throughout the foreign possessions of the crown. The Society humbly hope that they may be made instrumental in the performance of this great work. Under the guidance and control of the archbishops and bishops, they invite their brethren to give them the hand of fellowship, and to act as parts of one great whole, whose end and object shall be the promoting of the gracious purposes of ALMIGHTY GOD, the gathering together in one all things in CHRIST."—*Report*, p. 76.

Surely to such a call, sanctioned by the archbishops and bishops of our Church, the people of England, the people of the *Church* at least, will not turn a deaf ear. We shall no longer be content to behold our great Missionary Society with an income of some thirty or forty thousand pounds at the most; which is as nothing to the work for which it is intended, or to the wealth of this great country. As we look over the lists of the Society's supporters in the different dioceses, we are persuaded that in many cases this subject requires only to be brought by the clergy under the notice of numbers whose name we miss, and who stand aloof, we are assured, chiefly through ignorance of what the Society is really doing, or at best from a forgetfulness of its claims and of their own personal responsibility in the cause of missions, as members of a Church so favored and so placed as the Church of England is, in being a pure and Apostolic branch of the Church Catholic, in being the wealthiest branch of it which has ever existed, and in being set in the heart of a colonial empire of unparalleled extent.

Men do not light a candle to put it under a bushel, nor do they put it on a candlestick, excepting to give light to those that are in the house. If the Church of England has been placed in so conspicuous a situation, surely her duty is to give light, if not to the world generally, at least throughout the British empire. "Arise, shine," is the command addressed to the Church, when blest herself with the light of truth. "Freely ye have received; freely give." How great are England's privileges! but if so, how great is her responsibility! How great too is the destiny which she is summoned to fulfil, if at least to her it be granted to promote the accomplishment of those bright predictions, to which we alluded at the outset, by bringing the Gentiles more and more to the light of the Church, and their kings to the brightness of her rising. There seems indeed in the circumstances of Britain something peculiar in regard to the prophecies in question. Not only does she enjoy, in a peculiar measure, the light of Christianity; but, from her territory and commerce, her intercourse with the whole world is beyond all example. She has dealings with all the nations; the abundance of the sea is open before her; hers are the ships of Tarshish; and, in one sense, her gates are open continually; for on her congregations, extending nearly round the whole globe, the sun never sets, so that her houses of prayer are not shut day nor night.

Were such possessions and such power and such opportunities given to mortal man merely for his own pride or pleasure or caprice? Or were they meant to make Britain, to make her Church at least, as a highly favored branch of the holy Church Catholic, a blessing to the world through ages yet unborn, an eternal excellency, a joy of many generations?

With a view to so great and glorious a consummation, it is not of course for us to say what part our spiritual rulers should take, either as to our religious charities generally, or particularly with reference to the Society for the Propagation of the Gospel, for the purpose of recognizing it still more formally, and connecting its proceedings yet more closely with the constitution of the Church. Something of the kind has indeed been already done in the case of the kindred society for the national education of the poor: and there is evidently a yearning on the part of members of the Church, both clerical and lay, for greater unity, as well as a fuller conformity to Church principles, and a consequently greater efficiency, in our associations for the furtherance of religion. In the words of the Report, "*a crisis has arrived*," and noble opportunities do certainly present themselves, when something must be done not merely to extend, but to harmonize, and concentrate, and to regulate our "labors of love," to connect them upon a proper ecclesiastical basis, and to bring them all more directly under the collective wisdom and authority of our bishops. Nor is the time, we trust, far off, when the resumption, so far at least, of their deliberative functions, in such way as to their own judgment shall seem best, shall again stimulate, consolidate, and direct the pious zeal of their flocks. Meanwhile let the laity and subordinate clergy show themselves forward in the good work, yet solicitous to avoid all irregular courses; let them stand aloof from temporising or sectarian measures; let them shun division; let them seek more and more the countenance and counsel of their bishops:—in short, let them make it their study and their prayer to unite in one well-digested and energetic, in one truly Catholic and Apostolic system, the multifarious efforts which are made for extending Christianity or increasing its efficiency, whether at home or abroad.

COMMUNICATIONS.

For the Churchman.

MUSINGS AMONG THE MONUMENTS.

NO. III.

WESTMINSTER ABBEY.

Beyond the flight of time—
Beyond the reign of death—
There surely is some blessed clime
Where life is not a breath;
Nor life's affections transient fire,
Whose sparks fly upward and expire.
MONTGOMERY.

The first monument on your right as you enter the Chapel of St. Erasmus, is a handsome one dedicated to the memory of Mrs. Mary Kendall, of Killiargth in Cornwall. This memorial, I confess, interested me. A simple inscription, a brief record of love, affection, or friendship, upon a monument, will sometimes cause the passer-by to pause, read, ponder, and perchance profit, by meditating upon the history, virtues, or renown of the sleeping dust designated by tomb or epitaph. I had mused over the ashes of king and queen, over prelate and prince—the wise and the noble—and had read their epitaphs or surveyed their costly sepulchres. Most of these are so conspicuous of themselves as to be rarely overlooked by the visiter; it is only the less renowned and famous that are apt to be disregarded and passed over without comment. For there are so many sepulchral designs to examine, that a hasty glance is all the less distinguished receive from the incurious stranger. Yet there are memorials here that merit more than the casual look, the impatient, transitory glance, and vapid remark. There are some here that ought to leave an abiding impression upon the mind, for they are records of the heart's purest and best affections. And pity it is, that in this bustling world we but too seldom have leisure enough to cultivate the noble propensities of our nature, or give scope to those feelings which elevate us in the scale of humanity—to prove that, although we press onward with the throng, the eager multitude, toward our final, earthly goal, until death ends our pilgrimage—we are not heartless, thoughtless beings, mere animated phantoms, nor yet sophists, nor cynics. There are virtues implanted in us, that would appear, did we but give them space and opportunity to display their generous qualities. There are holy and sacred graces wisely bestowed upon us, that would more commonly flourish were they not stifled by the world's heartlessness and deadening influence. And when these virtues have tended toward beautifying and embellishing the pathway of life, why should they not be recorded and held up to view, rather than the pompous eulogy and the vain-glorious epitaph? For a tomb so consecrated, so sacred, like the fragrant censer, breathes incense and perfume over the sepulchre. It is this beautiful sentiment of affection and friendship, that the poet Gray so exquisitely delineates or defines:—

> "On some fond breast the parting soul relies,
> Some pious drops the closing eye requires;
> E'en from the tomb the voice of Nature cries,
> E'en in our ashes live their wonted fires."

And it was this undying impulse of holy nature that drew my attention to this monument, for it seemed to speak a language more often felt than expressed, that the transient fire of life's affections must endure beyond the grave, and expire not with the fleeting breath—

> "Else whence this pleasing hope, this fond desire,
> This longing after immortality?"

The epitaph records the excellent qualities of the lady already mentioned, who died in her thirty-third year; and, as it further informs us, her many virtues "rendered her every way worthy of that close union and friendship in which she lived with Lady Catherine Jones; and in testimony of which she desired that even their ashes, after death, might not be divided, and therefore ordered herself here to be interred, where she knew that excellent lady designed one day to rest, near the grave of her beloved and religious mother, Elizabeth, Countess of Ranelagh." I envy not the feelings of the person who would question the truth or propriety of this inscription—this sacred memento of friendship. Although I would not put implicit faith in all words graven upon a monument, yet I cannot hesitate to believe this to be true: I would not wish or desire it otherwise.

I have always admired the characteristic inscription Sir Fulke Greville ordered to be engraved upon his tomb, the most conspicuous part being "Friend to Sir Philip Sidney."—They were cousins and schoolfellows, both distinguished alike for generous and noble qualities; and Sir Fulke, to perpetuate this unbroken esteem and affection, caused it to be placed upon his monument. There appears to me to be something very striking and beautiful in thus displaying friendship in death! for it seems to tell me it will survive "life's transient fire"—"beyond the flight of time!"—even beyond death's gloomy reign and earth's fleeting shore; that it will revive again in heaven!

I know nothing of the history of the person whose name is here recorded, further than the marble tells me, yet I could not but feel pleased to think her last wish had been complied with, and that these affectionate friends, who, I fancied, were pleasant in their lives, were not now divided by death. And unknown though these names be to me, although no tradition is imparted, save that two mutually attached beings sleep together in the same tomb, nevertheless, this fact alone is of itself a fair and lovely piece of history, for it imparts its holy influence upon the heart and imagination by a simple relation, the story disclosed, that two gentle spirits—for I must believe them to have been such—mingle their dust in peaceful repose, where their thoughts and feelings had often been piously blended in life. Although the mere reading of this epitaph may not make a single neophyte to friendship—although the heartless will be heartless still—although the thoughtless may pass this tomb by without note or comment—its ancient date and look possess no attractions—yet, like the cheerful sunbeam that even now comes gleaming through that old Gothic window, and lingers and lights up this antique nook as it were with a smile, so does this monumental record seem to impart a radiant glow to the beholder's mind, by its bright relation of earthly sympathies whom the silver cord of friendship had linked together until death dissolved the sacred bond. Faithful hearts, sleep on! Peace to the dead who have thus desired to be united. The religious light that hovers about these sculptured walls and distant aisles, is not more pleasing to the eye than is the awakened emotions of the heart, enkindled by musing upon the holy influence of that united fellowship which endured through life, and even desired commingling of ashes in the grave. Sleep on! and may congenial spirits be led by contemplation to pause here, and waft their aspirations to that far distant clime, "where life is not a breath," nor friendship's glowing hopes expire; where the heart's deep well-spring shall gush no more with wo; where friend shall meet with friend, nor fear again to part; where life's troubled billows rise not, nor the dark-rolling mists of grief environ the clay tenement—but enduring communion of spirits that shall know neither separation nor severance. Again I say, faithful hearts, sleep on!

From this monument dedicated to friendship, I passed on to others very ancient. Several abbots lie within this chapel, and their tombs and effigies are very quaint and curious. Some of these men were privy counsellors to kings, and their names by this association have been rescued, though imperfectly, from oblivion. The rest are entirely forgotten, their qualities, good or bad, ceased to be commented upon for ages, their actions and deeds now unrecalled by the loitering visitor, and their power or influence no longer feared or courted by servile parasite, or misguided devotee. One of these stony portraitures of a Father Abbot lies stretched upon his tomb, invested with his robes and insignia of office, his head supported by an angel, and his feet by a lamb. This relic of the fifteenth century, as well as the memory of the person it commemorates, scarcely arrests a look or draws forth a remark, save from the curious stranger; yet William of Colchester, Abbot of Westminster, was doubtless a noted man in his day—but who interests himself concerning his history now? The curious investigator of sepulchral remains, however, will at once recognise in this ancient piece of sculpture the features—stiff and rigid though they be—of one greatly famed and feared in a distant age. This is the renowned William de Colchester, whose death is recorded by Shakspeare—

> "The grand conspirator, Abbot of Westminster,
> With clog of conscience and sour melancholy,
> Hath yielded up his body to the grave."
> *King Richard II., act v., scene vi.*

Thus the poet has handed down his memoir and traits of character in a few words; and this abbot's memory may thus live in the minds of those who happen to retain this passage within their recollection, as they inspect the curious workmanship of his tomb. He appears, according to Holinshed's Chronicle, to have been a very conspicuous personage, and acted a prominent part in the conspiracies and civil commotions which distinguished the reign of Richard II. Few look, however, at his effigy now for the purpose of reviving the acts in which he was engaged, or that made his person feared or courted. The antiquary, perchance, may gaze at his stony lineaments to illustrate some particular era or event, political or ecclesiastical, in history. But the ordinary visitor generally contents himself with a hasty glance, and inquires not, cares not, for the memory of William de Colchester, Abbot of Westminster, who once figured so prominently, and excited the dread or envy of his contemporaries—whose sinister or ambitious plottings are alike forgotten by all save the inquisitive annotator. And this is renown! Thus vague and transient is celebrity, that has not interest and power enough to fix or call the attention of men after a few brief years: how much less after the lapse of centuries. And how would the memories of many distinguished men and women who aer interred in this abbey, have died utterly and entirely away, had it not been for the Chronicles of Geoffrey of Monmouth, Mathew Paris, Richard of Cirencester, Mathew of Westminster, Holinshed, Froissart, and the metrical rhymers of their times, who impart interest and awaken curiosity in the reader, to know something of history; and still more—what man has been. For the age in which William of Colchester lived, appears to have been signal and striking for the dawning emancipation of the human mind over tyranny and oppression. And this was one of the prominent actors in that historic drama, whose very name is now recalled with indistinctness, still more so his actions and the part he took therein. They have faded entirely away like a dream, or a tale told by an idiot.

Here is also the stone coffin of Thomas Millyng, Bishop of Hereford, once Abbot of Westminster likewise. He was Privy Counsellor to King Edward IV., and died in 1492. And even these particulars, scanty as they are, cannot be given of other abbots who repose beneath me. Supposition and conjecture takes the place of fact and certainty; and they who in life enjoyed power and celebrity, perhaps to an enviable degree—whose learning and renown filled ancient chronicles, and caused them to be loved, feared, or hated—are now unknown save to the curious searcher into the mouldering archives of this venerable abbey. But a better homily is read by me as I survey their tombs, than any preached by them during their lives:—here is a sermon intelligible, and not to be misunderstood, in these black and crumbling pieces of sculpture and the dust beneath:—here I may read true humility. For although, perchance, these men who once inculcated, practised themselves little of that winning grace. Lowliness of demeanor was perhaps more often heard from their lips than seen in their actions: pride rebuked in others, yet appearing intolerant and domineering in themselves. And the pains taken to perpetuate your graves have failed; no one can find even the dubious inscription. The abbey bell, it is true, has not ceased to toll for prayers as it did centuries ago, when you were among the quick or living,—yet neither abbot nor monk comes forth from cloistered cell to obey its call—your order hath been removed, dissolved,—the dim taper light that flitted about your path hath given place to the bright torch of Reformation! Abbot, sleep on! Luther hath walked this earth whilst you were slumbering here. Sleep on!

From the Chapel of St. Erasmus I proceeded to the Chapel of St. Edward. Whilst the shrine of Edward the Confessor is described and commented upon by every traveller as an object of singular interest, other monuments in the same chapel are slightly dwelt upon; yet some of them possess an indefinable attraction to those who would rather pay homage to noble deeds, than ignoble greatness. And this ancient tomb of black marble upon which I now look, enshrines the form of a woman who may justly be ranked as pre-eminent amongst true and noble heroines. Here is interred Philippa, Queen of King Edward III., and the daughter of William, Earl of Hainault, who died Aug. 15, 1369. The study of history would often sicken the student, did it not sometimes present redeeming pictures to the contemplative mind. The barbaric warfare of the Middle Ages would throw a gloomy shade over that Gothic period, were it not embellished with some of the most heroic specimens of generous sensibility that ever adorned human nature. These noble acts have come down to us invested with all the dignity of truth; yet the beauty of the action seems frequently to invest it with all the witchery of poetry and romance. They are nevertheless true, and no less lovely and true from being the acts of those holding the highest rank in life, and, in this instance, performed by woman. This is the Philippa of the middle ages, who distinguished herself at the siege of Calais—one of the most beautiful episodes in English history. The reader has the picture before him, painted by that faithful old Chronicler, Froissart. This chivalrous Frenchman and poet, whose delightful chronicle imparts a glowing radiance to the name of Philippa, has truly recorded this holy deed of clemency. And the reader need not doubt it, because Froissart was for a time the secretary of the queen, and therefore to be considered an adulator. Froissart has ever been reputed an honest and diligent narrator of facts in history, though charged with some partiality by his countrymen. But this noble act of mercy has not been doubted by any historian. It has been sanctioned and dwelt upon by all, as one of those self-devoted traits of woman's heroism, that seem to illuminate the dark annals of the middle ages. Yes, I stand over the ashes of Philippa, the wife of the stern Edward, who, after that memorable siege and surrender of Calais in 1349, exasperated at the obstinate bravery with which it had been defended, meditated some signal vengeance upon its valiant inhabitants. His barons and counsellors pleaded on the side of mercy, and for the unfortunate men of Calais. The king seemed unwilling to be diverted from his purpose, yet being strongly persuaded not to withhold compassion altogether, decided upon granting it on condition that six of the most notable persons of the town should come forth with halters about their necks, and the keys of the fortress and town in their hands, a sacrifice for the rest. Sir Walter Many was deputed by Edward to make his decision known to the inhabitants of the town. This announcement to the people produced those self-sacrificing men, Eustace de St. Pierre, Jehan d'Aire, Jaques and Peter de Wisant, and two others, making up the six. When these citizens appeared in the presence of Edward in the attitude of humiliation, and suppliants for pardon, the barons and knights that surrounded the king, it is said by the chronicler, shed tears of pity; but Edward was fierce and resolute, commanding their heads to be struck off by the headsman. It was at this critical moment that Philippa—she who now rests in this sepulchre—rushed into the presence of that assembly, falling on her knees, and with tears in her eyes, besought the king to forgive those brave men. Her very words have been preserved: 'Ah! gentle sire! since I have crossed the sea with great danger, I have never asked you any thing: now I humbly pray, for the sake of the Son of the Holy Mary, and your love of me, that you will have mercy of these six men.' The king looked at her, and was silent a while; then he said: 'Dame, I wish you had been somewhere else; but I cannot refuse you—I put them at your disposal.' Philippa caused the halters to be taken from their necks, gave them proper clothes, and a good dinner, and then dismissed them with a present of six nobles each.* Truly has Shakspeare said—

> "The quality of mercy is not strained;
> It droppeth, as the gentle rain from heaven
> Upon the place beneath: it is twice blessed;
> It blesseth him that gives, and him that takes:
> 'Tis mightiest in the mightiest; it becomes
> The throned monarch better than his crown:
> His sceptre shows the force of temporal power,
> The attribute to awe and majesty,
> Wherein doth sit the dread and fear of kings;
> But mercy is above the sceptered sway,
> It is enthroned in the hearts of kings,
> It is an attribute to GOD himself."

The great beauty of this act of clemency—this illustration of the divine attribute of mercy by Philippa—has given rise to an occasional speculation by the historian. It has afforded him materials wherewith to comment upon the sombre and rude aspect of the world during the middle ages, and to ask why an action of this kind should be so dwelt upon and eulogized. And Sir James Mackintosh,† with a feeling little in unison with the chivalrous spirit that breathes through the pages of Froissart, does not hesitate to say,—"it may be suspected that the whole scene (alluding to that which took place at Calais) was a concerted exhibition, to display the grace of mercy in union with the terrors of vengeance." Into such cold annotators upon history I have no desire to make researches—I prefer the ardent Frenchman's narration to the frigid Englishman's commentary upon the heroic deed of Philippa. It would almost seem, sometimes, as if the historian was afraid a good action should come to light by the pains he takes to mystify, doubt, or conceal it. There is more pleasure certainly, in beholding a calm, bright picture, than a dark or gloomy one, unless the taste be vitiated. Why then withhold all the radiant incidents in history and present us with nothing but revolting passages? Is the world made better by such exhibitions? This earth is not a desert nor a wilderness; there are sunny spots in it—it has been adorned and embellished by the generous, wise and good—why should not their redeeming characteristics be properly displayed? And as mercy becomes a queen more than her crown, because "it is an attribute to GOD himself;" let it ever stand prominent and distinguished by the liberal mind: and if rare, then so much the more to be praised and honored. This once costly tomb of Philippa's upon which Edward III. was lavish of expense by embellishing it with rare workmanship in brass and marble—decorating it with the brazen statues of kings, princes, and renowned persons with whom she was allied, have long since disappeared. They have been removed or destroyed by the hand of desecration, or the lust of gain. The tomb is soiled and mutilated. Yet dismantled as it is, and bereft of its original magnificence and splendor, it has attractions beyond all that art or cunning can invest it with. There is an enduring and pervading beauty lingering around it still—a beauty that survives the tomb and sculptured monument. Though centuries may roll on and time obliterate the effigy and the porphyry and gilded enrichment of the sepulchre—though its elaborate workmanship shall no longer surprise or delight the beholder's eye—though the wasting hand of ruin and desolation be upon it—its last tottering stone be ready to crumble into dust—there shall yet remain a sanctity about it springing from the recollection that it commemorates the virtues of one who in a distant age, imparted a bright lustre to the name of woman by the exhibition of that holy gift of mercy!

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* Froissart's Chronicles of England and France.

† History of England, by Sir Jas. Mackintosh, vol. 1.

The escutcheon and insignia of royalty may depart entirely from this tomb, and the stranger look in vain for some vestige of a once sumptuous monument—the frail and perishing handiwork of man. Yet the name of Philippa will ever be revived in the memory of him who reads the ancient Chronicle of Froissart, and whose imagination can conjure up her heroic form as she stood nobly forth, endowed with nature's eloquence, to plead the sacred and heavenly cause of mercy at the memorable siege of Calais. And if this were the only illustrious deed history could record of her—had she performed none other; this is enough to revive and embalm her memory in the minds of those who love to recall and dwell upon the lovely and amiable features of true heroism thus eminently displayed by the magnanimous Philippa! Her benign name shall thus outlive her costly monument! D.

For the Churchman.

THE TRUE CATHOLIC GROUND, NO. II.

It is reasonable, from the nature of things, to suppose that there were many things developed in the Catholic Church, perfectly agreeable to divine intention, and binding, as Catholic usages, upon the Church afterwards, which had not been brought out distinctly in the first century. For as the seed or young plant contains the element of every subsequent development to which the tree is destined; so the Church once planted, and the faith once for all delivered to the Saints, contained the germs of every Catholic custom, rite, decree, which was afterwards to be brought at the fitting season into full growth. For this our Blessed LORD doubtless provided in the constitution of His Church; for He knew all consequences, and all that would become necessary, and the time when it would be so; and thus, instead of a new revelation in each age, He planted principles at the first, which he foresaw would, at certain times, work out certain results. And having promised His presence to His Church, and His Spirit to guide it into all truth, He thus established its infallibility collectively, or so long as it should remain entirely one. For those promises were made to the episcopal college of His twelve in their Catholic representation of the united Church,—of every see and bishopric in union, or in general council. Besides, since the Apostles must have delivered many things, even some of exceeding great importance, (as, e. g., infant baptism, keeping Holy Sunday, liturgical worship, which of the Old Testament Books were still to be held canonical in the Church, the doctrine of the Eucharist, the use of chrism or unction, the Catholic doctrine of the Trinity, &c.,) to be handed down by tradition, not didactically teaching them in their writings—(for the Church has ever held those things to be of Apostolic teaching and so divine, while some of them are not explicitly taught in the Scriptures, though we may find allusions therein to them, when we have once learned them)—it seems plain, that if the Catholic Church was not infallible, we would have no certainty that we were not in deadly error. For we hold as articles of faith points which we would not have seen in the Scriptures, had we not been first taught them upon Catholic tradition, although after we so know them, we have a key to Scripture, and are then able to see therein allusions to them. Such, for instance, is the descent into hell, and the procession from the Father *and the Son.*

But it might be asked, how then are we in case of existing customs, &c., in the Church which arose long after the Apostles' times, to know whether they be results springing from the first planted principles, or inventions of men? We reply, that we have the sure proof of Catholicity. If they obtained throughout the whole Church as accordant with Apostolic principle, then, by the consent of Catholicity, they are infallibly agreeable to the divine intention. Now of course, Catholic unity being the very condition of the possession of this infallibility, (for it is by the consent of all that it is demonstrated, since if all agree, then will there be no possibility of bringing adverse testimony, and so that in which they agree must then necessarily be Catholic; and so intended, because foreseen by the Blessed LORD to have been held by His Church,) we must take as our guides, in this age when unity is lost, those centuries of the Church when it was one and undivided.

Let it here be understood, that by the agreement of all, is not of course meant the agreement of every individual cleric, but the agreement of every individual bishoprick in the fact of any point being accordant with Apostolic principle; which agreement is not always given in a general council, but may be known to have existed upon points which were not handled by any general council. And thus, let it be remarked in passing, we see the necessity of ecclesiastical history and historic theology [is it not strange that a Church institution should exist without a professorship of this most important of all branches of theology?] to the formation of sound divinity; for what is now understood by "systematic divinity," is utterly uncatholic, and indeed hurtful to sound doctrine and vital piety: as soon as men began to systematize in the Church, so soon did they introduce error, and departure from Catholic truth. So then, our gracious Saviour having promised His presence to His Church, whatever He permits the whole Church to hold as Apostolical and true, He intended that it should hold; for having pledged His presence, He would not permit the entire Church, in her Catholic capacity, (whatever be the case with individual churches acting not with the whole Catholic body,) to fall into error; since if this were possible, the Catholic Church being the only keeper and teacher of truth and faith necessary for salvation, how could we have any certainty that the true and necessary faith was delivered to us: while, if the whole Catholic Church in that capacity can err in what we esteem lesser matters, what security have we that it may not err also in the gravest?

It may be objected that, however, there has never been literally a perfect general council. But this is only an apparent objection; for the œcumenical councils were holden at a time when the Church was one, and every bishoprick (except for providential circumstances) might have been there represented; while although they were not, yet the Acts of the Councils being known unto them, they could have raised opposing testimony to any thing they considered uncatholic, and not accordant with Apostolic principles; and since they did not so, but acquiesced in the Acts of Council, the Catholic testimony and agreement was perfect, and things so set forth and agreed to, are infallibly proper to be held. Thus the creed set forth by the Council of Nice upon the authority of tradition, and testified to by Scripture, is to be received as capable of certain proof from Holy Writ, since it was put out by the infallible declaration of the whole Catholic Church consentient.

Now the question occurs, what period is to be embraced in the age we take as a guide, (which in its Catholic capacity it is infallible, then is it binding upon us as authority,) when the Church was one and undivided? But there is no difficulty in setting the exact date, for the Church was undivided (except what may be termed individual differences, not preventing Catholic testimony in custom, &c., generally, and in œcumenical synods) until the year of Our LORD 692, when the Council Quinisextum, or Trullanum, was called by the Emperor Justinian II., and whose Acts not being acknowledged in the West, proved the first step towards the entire separation of the Greek and Latin Churches. Some Catholics have taken, indeed, as the period by which we ought to be guided, (Bishop Kenn for instance,) down to the Deutero-Nicene Council, A. D., 787,—nor is there any objection to this in itself; for we might, in fact, take A. D., 866, when Photius, Patriarch of Constantinople, excommunicated Pope Nicolaus I.; and thus an open rupture apparently incurable was made; or else we might fix upon A. D., 1054, when the separation was made completely, by the irreconcilable quarrel between Michael Cerularius, Patriarch of Constantinople, and Pope Leo IX. But the first date (A. D., 692) is so unobjectionable, and so historically suitable in every respect, the Quinisextine Council being so clear a boundary, that none will desire to come lower down, it is presumed.

This period forms a Catholic platform upon which we must stand corrected of the errors, the Protestant spirit, and the meagre ritual of the Reformation, and upon which the Romanist, and the Greek and oriental Churches can meet us,—not by sacrificing an iota of sound Catholic principle, but by those mutual concessions of external things and traceable corruptions which the desire for Catholic unity will readily prompt. In reviewing that period, there will be found no pretence for the pope's claim to be, of divine right, bishop of the whole Church, and the focus of the Church Catholic's infallibility. Had he been content to hold the Patriarchate of the West, as being the chief apostolic see there, and so entitled to the deference and respect of the other Western Churches, his primacy would readily be conceded, as a decent and proper point of order; and in regard of the antiquity and dignity of his see, the Western Churches might have paid him the same allegiance which the diocesans of England do to their Metropolitan, the Archbishop of Canterbury; and also might readily have conformed to the customs and ritual of his Church, (not to the infringement of their respective liberties, but as in acknowledging him Patriarch of the West, voluntarily,) as being the most venerable apostolic seat in the West. But by his extravagant claims to divine authority over all, he has placed himself in heretical and schismatical opposition to the Catholic Church. There is neither general council nor universal tradition of the whole Catholic Church before it was divided, (i. e., down to A. D., 692,) recognizing the pope's divine supremacy over all, nor his infallibility; and this is the reason why we utterly deny it, for if such testimony of history could be produced, (why has it not been?) we would no longer deny plain historical facts,—which are the only things at real issue between the Romanists and ourselves. Had this extravagant claim never existed, much of the schism and extravagance of the Continental Reformation would have been obviated. A concise historical view of this question (the pope's divine supremacy) may not be unacceptable, which we will endeavor to give in our next; of course only tracing it down to A. D., 692: for in the 9th, 10th and 11th centuries especially, a very corrupt state of things existed in the Church, particularly in the West; and although we might obtain Catholic testimony even until A. D., 1054, yet the actual disunion of the Church Catholic having commenced in A. D., 692, we feel suspicious that the full effects of the promises were thus, in a degree, lost and hindered, (for they belonged to the Church as one,) and consequently that Catholic infallibility began to fail too much to guide us through the mass of error and corruption which then oppressed the Church. GATHOLICUS.

Natalitia of St. Urban, Bishop and Martyr, 1841.

For the Churchman.

HOLY BIBLE, *arranged in Paragraphs and Parallelisms, with philological and explanatory Annotations. By* T. W. COIT, D. D., *Rector of Christ Church, Cambridge.* Published at Boston, by William Pierce. 1834.

This book contains 1217 pages, each page being nearly three and a half inches in breadth, and six and a half inches in length. The text is printed in minion; and estimating each page to contain 2412 ems, in this size of type, the whole work has at least 2,965,044 ems, without taking into view the smaller sizes in which the notes are printed. Bibles without notes, comments, or contents of chapters, and omitting the Apocrypha, may be estimated to contain about 2,300,000 ems, more or less; consequently, upwards of seven hundred thousand ems are added to this work, though the Apocrypha is omitted. Separately from the advantage of being arranged into paragraphs, and printed with great typographical accuracy, it is rendered still more valuable by the readings, notes, and introductory matter, and is to be prized beyond any copy of King James' Bible which has issued from the American press, with the same limit as to type and paper.

Why then is there not a greater demand for Dr. Coit's Paragraph Bible?

For this several reasons may be assigned:

1. The additional price of the work. Bibles in the common form may be procured from the Bible Societies, and sometimes probably from booksellers, at one half the price charged for Dr. Coit's. An extensive and continued demand was not to be counted upon, except by equalizing its price with others of the same size and quality.

2. The unnecessary division of the poetical parts of the Bible into parallelisms. By this proceeding, one object of a Paragraph Bible is, at least in part, defeated. Admitting that the Psalms were written in metre, it is certain that this metre has not been retained in the translation; and the sense of the original is all that the reader can expect; perhaps all that the generality of readers would require. Parallelisms might be admitted in fancy editions, but not in those which are intended for general circulation. There may be great doubt as to their utility, but none as to the additional expense. In the Society editions, the Old Testament contains three times as much as the New. In Dr. Coit's edition, the Old Testament has 963 pages, and the New Testament 230. So that if the whole were divided into five volumes, the New Testament would be the smallest of the five. One fifth has therefore been unnecessarily added to the expense of the work, for neither the notes nor the parallelisms were imperatively called for by the public.

3. The inconvenient form of the volume. Its thickness is two inches and a half, its length seven, and its breadth four and a half. It therefore presents a thick duodecimo volume of plain typography, without any pretentions to elegance or display. There is a minor objection against the disproportionate size of the figures in the margin; which, however, it would have been difficult to avoid, as it is the modern fashion for these characters to range with capitals, and not with small letters as formerly. They might, however, have been placed a little further from the text.

4. The great length of the lines may be referred to as another objection to this valuable work. A line of 36 ems in length presents rather an appalling aspect to ordinary readers. But this was in some degree necessary, to prevent many of them from being broken when disposed in the order of poetry. The only remedy seems to have been, to have leaded or scabbarded the lines, and published the book in five volumes instead of one. By this means it would have commanded a higher price, would have been more portable and convenient for the reader, and have secured a better reward for the labor bestowed, which in its present condensed form, "does not often show."

I would not here be understood as granting any thing in favor of parallelisms. Though admissable in fancy editions, I am of opinion that the Bible would be more acceptable to the public without them. The great object of readers is, or ought to be, to arrive by the shortest way at the meaning of the text; and this object is not the more readily attained by giving to prose the appearance of poetry. I am perfectly aware that the pslams and prophecies are regarded as poetical compositions in a late beautiful edition of the Hebrew Bible, published at Leipsic, by Tauchnitz; but I am also aware that the laws of Hebrew metre are imperfectly understood, and that even if this metre were clearly perceptible, it could not be preserved in a literal translation into another language.

The translators of the Bible were not ignorant of the use of paragraphs; and we find them in the earliest editions of King James' version, though the value of them is lost in the improper mode adopted by printers, of making each verse a separate break, and introducing numerals into the text, instead of placing them in the margin. The translations of the Bible were not numbered into verses at all, and the Greek Bible was printed without them as late as the year 1545. The *soph pasuk* which distinguishes each verse in the Hebrew Bible, seems to have been introduced at an early period by the Jewish doctors, for the convenience of reading in the synagogues; each fifth verse being numbered in the margin. The Arabic numerals between them, as well as Cardinal Hugo's chapters, were probably introduced by Athias in 1661.

This is rather a late period for noticing a work which has now been before the public several years. Yet, regarding the present mode of printing the Bible as a modern innovation, or rather a modern abuse, I have considered that the meritorious attempt of Dr. Coit to restore the sacred writings to a form more consistent with their ancient purity, ought not to be forgotten. R. D.

THE CHURCHMAN.

SATURDAY, JUNE 12, 1841.

THE UNITY OF THE CHURCH; FAITH; HERESY; ROMANISM: WHAT ARE THEY?

The bond of unity in the Church of CHRIST is the Faith, of which Baptism is the sacrament: the denial of the whole of this faith is infidelity, and of any part of it, heresy. To this statement, we apprehend, none can object, whether they be mere Protestants, Catholics, or Romanists.

Of these, however, some regard the Bible as interpreted by private judgment, to be the Rule of Faith. On this principle, the judgment which every man forms respecting the teaching of the Holy Scriptures, is, for him, the standard. Those who agree with him have, in his estimation, the true Christian faith; and those who differ from him are, as he thinks, in so far in error—perhaps in heresy.

Others are followers of a particular sect or council, and take for their Rule of Faith the Bible as interpreted by such particular sect or council. To these the definitions of the particular sect or council which they follow, are matters of faith; the contrary propositions are heresy; and those points which are indifferent, neither defined nor condemned, are matters of opinion.

A third class take the Bible as interpreted by the Catholic Church for their Rule of Faith. On this principle the judgment which the Catholic Church has expressed is the standard by which some points are declared to be articles of faith, others to be matters of opinion, others to be heresy.

To the first class, it is obvious that we cannot look for a definite use of language. Extremes meet; and hence it is that among this numerous class every thing is faith and nothing is heresy, or every thing is heresy and nothing is faith. For on the one hand, since the faith of CHRIST is contained in the Holy Scriptures, all, because they believe the Scriptures, may be said to have faith; and on the other hand, since the faith is one and heresy is an individual *hæresis* or choice in disregard to its unity, the belief of all who so follow their own bent has in it the nature of heresy. The solution of the phenomenon is, that in this school every thing is matter of *opinion;* in it the faith has no *objective* reality, but is that fugitive thing of which every individual is the *subject;* and of course *faith* and *heresy* are mere arbitrary creations. Sometimes in this school we see a knot of kindred spirits whose entire conglomeration of opinions assumes so imposing a form, that they stoutly denounce all dissentients as heretics. At other times we see in it liberal men, who can expand their views to the full dimensions of their own system, and nobly and with high-sounding loftiness declare that there is no such thing as heresy, that it is a mere term of reproach, and that every thing is true to the man who thinks it to be true. For the most part, however, we find the disciples of this school settling down on the profound maxim, Orthodoxy is my profession, heterodoxy is yours.

Of the second class, or those who declare their own communion to be the Church of CHRIST, and the Holy Scriptures as interpreted by it to be the Rule of Faith, there have been many specimens, from the Donatists down to the Sandemanians. Of all these, the Romanists are the most remarkable. They have the advantage of the former class in the use of language, which they employ in a precise and intelligible sense. With them, the Catholic Church is the Church in communion with the Pope of Rome; the Faith is that which was defined by the Council of Trent, and digested into the creed of Pius IV.; whatever in religion is not included in the definitions of that Council is matter of opinion; and the rejection of any of its definitions *as faith and necessary to salvation, even if held as matter of opinion,* is accounted to be heresy.

The third class is also distinguished for its definite use of language. It differs from the first in not acknowledging private judgment as the final arbiter of the faith, and from the second, in not allowing the infallibility of particular sects or particular councils whose decrees have never been received by the Catholic Church. It holds the faith to be one and the Church Catholic to be one, and, as a legitimate consequence, (for how else could the unity of the faith, or of Baptism which is its sacrament, or of the Church which is its witness, be ever preserved?) it concedes to the Catholic Church authority in controversies of faith; and its distinctive characteristic is to receive the creeds of the Catholic Church as the Faith of CHRIST; to account that as heresy which she has condemned, and that as matter of opinion which she has left open and undetermined.

In the fifteenth century the whole Catholic Church, in every part of the world, admitted to communion on a profession of faith in the Nicene Creed; this creed containing a summary of the decisions of Councils received by the Church Universal.

Such was the case in the Church of Rome up to the opening of the Council of Trent. At the close of the sessions of this Council, the Creed of Pius IV. was added to the Nicene Creed, and the profession of it declared to be equally necessary with the former in order to Church communion, and in order to salvation.

The Church of England was not represented in the Council of Trent, and has never accepted its decrees. The same questions which were agitated in the Church of Rome on the continent, were also agitated in the Church of England, but with a different result; for the Church of England, retaining the apostolic succession, and remodelling her liturgy conformably to the pattern of the primitive Church, continued as in times past to admit to communion by profession of faith in the Apostles' or Nicene Creed, imposing nothing further on her members as necessary to salvation.

Thus many points which were debated in the Catholic Church at the epoch of the Reformation, the Church of Rome did, and the Church of England did not adopt. The adoption or rejection of these points, however, though a great, is not the chief difference between the two Churches. The grand difference is, that the Church of England *did not make the negative,* while the Church of Rome *did make the affirmative to be* ARTICLES OF FAITH, imposing them under ANATHEMA and as *equally* NECESSARY with the Apostles' Creed to Church communion and to SALVATION.

If any person, in opposition to this view, points us to the Thirty-nine Articles, in some of which Romish errors are condemned, our reply is, that these articles are not articles of FAITH; but rather canons on a variety of subjects, of various importance, set forth for purposes of discipline, and requiring in order to their correct understanding, no small acquaintance with the theological controversies of the age in which they were written. The faith of the Church is to be found in her Prayer Book.

Had the Church of England, in denying what Rome affirmed, imposed the negative under anathema and as necessary to communion and salvation, she would have committed the same fatal error which Rome has committed; would have assumed herself to be infallible, and have raised a barrier to unity in the Catholic Church. GOD be praised she has not done so; and that even those articles or canons in which she has censured Romish errors, she has not imposed *under anathema* and as articles of faith.

The basis of unity, then, in the Church of England, is the Faith of CHRIST as professed by the Church Universal: this is set forth in the Apostles' and Nicene Creeds, so that what these Creeds declare are *matters of faith,* the contrary to which is heresy. Whatever has not been condemned by the Church Universal, may be legitimately held, as matter of private opinion, by members of the Church of England.

The basis of unity in the Church of Rome is the Creed of Pius IV. Whatever things are there professed, cannot be denied or questioned without incurring, in the judgment of that Church, the guilt of heresy.

Both Churches agree that unity is neither destroyed nor essentially impaired by any differences or controversies so long as there is agreement in the faith; i. e., in those truths which are necessary to salvation.

The differences among members of the Church of England which have of late attracted attention in our country, are not differences respecting matters of faith; and therefore while her communion is preserved and her liturgy is followed, these differences no more touch her unity, than would discussions respecting points not embraced in the Creed of Pius IV. touch the unity of the Church of Rome.

Rome, it is true, has narrowed the ground of controversy; but she has done so by usurping to herself the name and offices of the Catholic Church, and setting up herself for a living infallible judge of controversies. The Church of England regards authority in controversies of faith as vested not in herself, but in the Catholic or universal Church, and in it alone; she is content to rest on such a basis of unity as the judgment of the Catholic Church affords, and she deems that union purchased at too dear a rate, which is procured and maintained by usurpation and tyranny, and at the expense of truth and equity.

Our own Church of course occupies the same ground with the Church of England, from which she has derived her ministry and liturgy; and her distinguishing mark is, that while she preserves the integrity of the faith, she allows the exercise of private judgment to the full extent which the Catholic Church allows it.

On the other hand, the distinguishing mark of Romanism is, that many points which the Catholic Church has left open, and to be held or rejected as matters of opinion, at the option of individual members, it has resolved to be true, and to be imposed under anathema, as articles of faith, necessary to Church communion in this world, and salvation in the world to come.

Those members of our Church, therefore, who brand as Romanism any points which their brethren hold, or are supposed to hold, merely as *matters of private opinion,* and not as *articles of faith,* show themselves, in our judgment, ignorant of that in which the essence of Romanism consists. Such opinions as are commonly called "Popery," are for the most part not held by the persons to whom they are imputed; but even if they were, they would not be essentially Romish or Papistical unless held exclusively and as necessary to salvation. And that Convention which presumes to brand such points of belief as *heresy,* not only trancends the ground of the Church, but commits the same dreadful error which Rome has committed, by impiously arrogating to itself infallibility, and making the *negative,* in disputable points, as Rome has made the *affirmative,* to be matter of faith, necessary to Church communion in this world, and salvation in the world to come; thus exposing itself, like Rome, to the woes denounced against those who add to the things contained in the Book of Life.

It might be well for such persons to remember that there are two aspects to the subject which gives them so much uneasiness; that if they would honestly and faithfully show out the Church in her true character, it would be quite as possible for those who are sick of the Roman bondage to seek an asylum in her, as for Churchmen to subject their necks to the tyranny of Rome.

We have not made these remarks in order to reflect censure on any of our contemporaries, whether writers or speakers; but merely in the phrase of the day, to define our own position; to show to the world in what sense we use the important terms at the head of the present article; and to show also what sort of writing and speechifying may be counted worthy of respectful attention, and what may be suffered to pass by as the idle wind.

ARCHES COURT.—An English paper of May 15 contains the judgment of Sir H. Jenner, delivered May 8th, in the Arches Court, on a question of deep interest and importance. The Rev. Thomas S. Escott, vicar of the parish of Gedney, Lincolnshire, refused to perform the Burial Service of the Church over a deceased person, on the ground that the deceased had not been baptized, justifying his refusal by the rubric prefixed to the Burial Service. Mr. Escott was aware that the deceased had been professedly baptized by a Methodist teacher, but this alleged baptism he accounted null and void. The essential point involved, as the court argued, was the validity or invalidity of Lay Baptism; and the cause was deemed further important, as involving the question whether the Methodists, as dissenters from the Church of England, could, in the judgment of the said Church, be accounted members of the Catholic Church, or the Church of CHRIST. The cause was decided against Mr. Escott, who was adjudged to have incurred the penalty imposed in the 68th Canon, three months' suspension from the ministry; and sentenced also to pay the costs of the suit. Notice of appeal was immediately given. The judgment occupied upwards of four hours in delivery, during the whole of which time the court was unusually thronged, many of the persons present being teachers of the Wesleyan body.

We have seen no further account of the trial than the judgment itself pronounced by Sir H. Jenner. This we shall give entire in our next, accompanied, however, with a statement of the reasons which lead us to regard the decision of the court as unjust, and the argument in support of it as utterly unsatisfactory.

WHO ARE CHRIST'S MINISTERS? *An Inquiry suggested by the republication of a Tract entitled "Plain Reasons for relying on Presbyterian Ordination."*

In a pamphlet of about seventy pages, the Rev. William Watson, of Plymouth, Conn., vindicates the ministry of the Church, in opposition to the Presbyterian and Congregational schemes. The truth in this pamphlet is fearlessly stated, and ably maintained: the tone is conciliatory, but there is no evasion or compromise of principle.

"WATCHMAN, WHAT OF THE NIGHT?" and; "THE DESTINIES OF OUR COUNTRY," are two sermons from the same text, delivered on the National Fast Day, May 14. The former sermon is by the Rev. Mr. Van Kleeck, of Troy; and the latter by the Rev. Francis Vinton, of Newport.

We have been pleased to see the clear and manly language in which several of the sermons delivered on the occasion of the National Fast, insist on the fact of civil government being the ordinance of GOD, and the consequent duty of Christian obedience. Mr. Vinton says:

"Government is the institution of GOD. He has created man a social being; He gives him birth in society; He makes him dependent on society for subsistence, for protection, and for justice. Man cannot, by the law of nature, be independent of society; and society cannot exist without government. These are evident truths, and suffice to settle the question that the foundation of government is not in the mere will of men, but in the will of GOD, in the very necessities of that nature which GOD has bestowed on man. Accordingly, the word of GOD confirms this statement of the case, and declares, further, that he is the GOD of nations as well as of persons, and that the object of government is to promote the ends for which man was born. The glory of GOD and the happiness of men (which are inseparable objects and convertible terms) is the twofold end of all human government, of every political constitution; for GOD's glory, by man's happiness, is the ultimate object of creation.

The sovereignty of the people, then, is not absolute and unrestricted. There is a limit and extent to their sovereignty. To say, for instance, that they will have *no* government is unnatural and absurd; for they are created to be governed: it is rebellion against GOD; for His will is that they shall be governed. Their sovereign rights, therefore, whatever they are, are not absolute, unlimited rights, but rights springing out of the *duty* of being governed; and to say that "the people have a right to do whatever they please to do, and whatever they please to do is therefore right," is subversive of all government, unnatural, and rebellious against GOD. It is the sole prerogative of the Almighty to act after the counsel of his own will; and it is usurpation, therefore, of divine attributes, to assert an absolute right to do as they please. Hence the idea of an unlimited sovereignty in the people is treason against Deity. The only *absolute* right which men possess is the right of obeying and serving GOD; for this is the end of their being, the happiness of their life. The prevailing political maxims are levelled against this absolute right of man, and therefore the idea of unlimited sovereignty in the people is also treason against humanity."

It will be perceived below that the Church in our sister diocese of North Carolina, has taken effective measures for the relief of disabled clergymen, and of their widows and orphans. The subject, we understand, was introduced to the notice of the Convention, by the death of a deeply lamented presbyter of the diocese, and the circumstances in which his family were left. It appeared to be the duty of the Church, at that crisis, to come forward and visit in tenderness and sympathy, the fatherless and widow in their affliction. We rejoice to hear of such a movement, and hope that speedily all our dioceses will do likewise. Certainly, the object contemplated by the Report submitted to the Convention by the excellent chairman of the committee, is one worthy of our most serious and diligent attention.

Report of the Committee on Provision for Destitute Clergymen.

The Committee to whom was referred for consideration, the subject of a resolution touching the creating a fund for the relief of disabled clergymen, and also of the widows and orphans of such clergymen as, dying within the diocese, may have left their families in necessitous circumstances, beg leave to report: That, while but one sentiment can be entertained within the Church, either as to the expediency of some provisionary measure of the kind, or as to the obvious Christian duty involved in the case, much difference of opinion may reasonably be expected as to the best mode of combining and directing to this end, the benevolent feelings and action of the Church. Your committee have had before them sundry plans for securing this end; some of which have been adopted in several of the States, and acted on with various success. Waiving, at this time, any discussion of the respective merits of these plans, your committee suggest that a special committee be annually appointed, to superintend this concern. They therefore recommend the following resolutions:

Resolved, That there be a committee appointed at this and at each succeeding Convention, consisting of the bishop, who shall be ex-officio chairman, and also one presbyter and one layman, both residing at Raleigh.

Resolved, That the committee hereby appointed, shall be called "the committee for the relief of disabled clergymen, and of the widows and orphans of deceased clergymen;" and that it be their duty to apply any moneys raised under these resolutions, to the relief of such disabled clergymen, and to the relief of such widows and orphans of deceased clergymen, as they may deem proper objects for the assistance.

Resolved, That it be the duty of said committee, to ascertain the amount of money which will probably be wanted in each succeeding year for these purposes, and to report to each clergyman the respective cases, and also the amount which will be needed from their respective cures. It being understood that these amounts are to be estimated by the ratio of the present assessment. Provided, nevertheless, that in event of there being no proper objects, there shall be no call made.

Resolved, That the treasurer of the Convention be the treasurer of this committee, that he receive all moneys contributed to this object, and pay out the same on the warrant of the chairman of the committee.

Resolved, That it is hereby declared to be within the duty of the parochial clergy, to urge these claims, when they exist, on their respective cures—to collect funds, and to transmit them to the treasurer of the Convention.

Resolved, That it be the duty of the committee to report their annual proceedings in detail, at each and every Convention.

All of which is respectfully submitted.

JARVIS B. BUXTON, *Chairman.*

On motion of Mr. H. A. London, the Rev. Dr. Mason, and Dr. John Beckwith, were appointed, in conjunction with the Rt. Rev. Bishop, to compose the committee provided for in the above resolutions, for the ensuing year.

TWO HUNDRED PICTORIAL ILLUSTRATIONS OF THE HOLY BIBLE, AND VIEWS IN THE HOLY LAND, &c. New York: Robert Sears, 122 Nassau-street.

These illustrations embrace many of the remarkable objects of the Old and New Testaments, sacred historical events copied from celebrated pictures, landscape scenes made from original sketches, &c. They are accompanied by explanatory descriptions relating to the geography, natural history, and antiquities of the sacred Scriptures. The mechanical execution is good; the frontispiece particularly.

EPISCOPAL VISITATION.—The Bishop's appointments for Visitation have been changed by the addition of *Catskill and Saratoga Springs,* and by a general alteration *after August 8th.*

The Rev. John Blake, having been appointed Chaplain at Hancock Barracks, Houlton, Maine, desires his letters and papers directed to him at that post.

ERRATUM.—We were exceedingly mortified to find the eloquent extract on the last page of our last week's paper, ascribed to the Rev. Dr. H. Patten. It should have been the Rev. Dr. H. POTTER. The compositor had the sermon before him, and was printing from it;—so unsafe is it to leave any thing to the mercy of a printer.

For the Churchman.

ERRATA.—In a late number of the Churchman, CRABB was quoted as saying that *merit* was from μειρω, *to get,* because he who merits has a right to get. In Harper's edition of 1839, he says that it "comes from the Greek μειρω, *to distribute,* because merit serves as a rule for distributing or apportioning." *Quere,* what is his authority for either derivation?

In the last Churchman, in the article on Bishop Meade's sermon, for "the following passages" in the first line, read "the following passage is."

TO THE CLERGY AND CHURCHES OF THE DIOCESE OF NEW YORK.

Brethren:—When it last happened, in 1830, that the fourth day of July, the Anniversary of our National Independence, occurred on Sunday, the then bishop of this diocese, my immediate predecessor, agreeing in the sentiment expressed by several of the clergy and laity, that it would be right in itself, and of benefit in its consequences, to have the services of the day appropriate to the occasion of the national jubilee, set forth a form of service to be used accordingly. Many of you remember the satisfaction which was thus given, and the benefit which, there was reason to hope, would result to the cause of religion and the Church; and as inseparable from it, to our beloved country, and to its citizens in every social and individual capacity.

I trust there is not wanting, in the beloved clergy and laity of my diocese, a deep conviction that the Christian religion is the only true source of individual, social, and civil welfare, and that there therefore rests upon the Church, as the divinely appointed conservator and dispenser of that religion, the sacred obligation to do what she can, rightly and judiciously, to commend that religion to the just appreciation and practical adoption of the community.

In aid of this legitimate peculiar work of the Church of GOD, I have thought it proper, and a duty, to set forth a Form of Prayer to be used in this diocese on the fourth day of July, when that day shall happen on a Sunday, as will be the case this year, and also in other years, where the religious observance of the day shall be deemed proper and desirable.

Commending the signal dispensation of Divine Providence that day commemorated, both in itself and its happy consequences, to your devout Christian meditation, exhorting you to faithful prayer that it may be overruled to the perpetual good of our nation and its citizens, and to the glory of the Great Being who therein manifested His power and goodness; and especially earnestly beseeching every one of you to do what in him rightly lies to discourage and suppress all intermixture, in the celebration of the event, of ungodly, immoral and scandalous mirth with that joy which only should fill the heart of the Christian patriot; I invite you all to solemn union in the appointed service for the day, and remain, with my blessing upon you all, your affectionate diocesan,

BENJ. T. ONDERDONK,
Bishop of the Diocese of New York.

Fairfield, Herkimer County,
New York, May 28, 1841.

P. S. The service set forth, is substantially, as was that appointed in 1830, the same with one published in what is termed the Proposed Book. Copies have been sent to the several clergy of the diocese; and it is on sale at the store of Messrs. Swords, Stanford & Co., 152 Broadway, N. Y.

As a portion of the *responsive* exercises of the Morning Prayer is included in this special service, it would be obviously proper that it be distributed generally in the congregations.

A FORM OF PRAYER FOR THE FOURTH OF JULY.

Whereas it has been found expedient and desirable, that when the Fourth Day of July, the Anniversary of the Independence of these United States, shall fall on a Sunday, the services of the day should be appropriate to it as such: and whereas a religious observance of the said anniversary is sometimes thought proper in other years:

Therefore, I hereby set forth the following Form of Prayer and Thanksgiving for the Fourth Day of July, to be used in the Diocese of New York, when the said day shall fall on a Sunday, and whenever, in other years, the religious observance of the day shall, in any parish, be deemed expedient and desirable.

BENJ. T. ONDERDONK,
Bishop of the Diocese of New York.

New York, May 5, 1841.

A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY GOD,

For the inestimable Blessings of Religious and Civil Liberty; to be used in the Diocese of New York, on the Fourth Day of July, when that day shall fall on Sunday, and in other years, in any parish in which its religious observance may be deemed expedient and desirable.

¶ The Service shall be as usual, except where it is hereby otherwise appointed.

¶ Among the Sentences at Morning and Evening Prayer shall be the following:—

The Eternal God is thy refuge, and underneath are the everlasting arms.—Deut. 33: 27.

Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.—Deut. 33: 28.

Happy art thou, O Israel: who is like unto thee, O people favored by the Lord: the shield of thy help, and who is the sword of thy excellency.—Deut. 33: 29.

The Lord hath been mindful of us, and he shall bless us; he shall bless them that fear him, both small and great.—Psalm 115: 12, 13.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!—Psalm 107: 21.

¶ Instead of *O come let us sing, &c.*, the following Hymn shall be said or sung:—

My song shall be always of the loving kindness of the Lord: with my mouth will I ever be showing his truth, from one generation to another.

The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance.

Who can express the noble acts of the Lord, or show forth all his praise!

The works of the Lord are great, sought out of all them that have pleasure therein.

For he will not alway be chiding; neither keepeth he his anger forever.

He hath not dealt with us after our sins; nor rewarded us according to our wickedness.

For look how high the heaven is in comparison of the earth; so great is his mercy toward them that fear him.

Yea, like as a father pitieth his own children; even so is the Lord merciful unto them that fear him.

Thou, O God, hast proved us; thou also hast tried us, like as silver is tried.

Thou didst remember us in our low estate, and redeem us from our enemies; for thy mercy endureth forever.

¶ PROPER PSALMS.

Morning Prayer.—The Tenth Selection.

Evening Prayer.—The Ninth Selection.

¶ PROPER LESSONS.

Morning Prayer.—First Lesson: Deut. viii. Second Lesson: Romans xiii.

Evening Prayer.—First Lesson: Deut. x. 12. Second Lesson: Romans xii.

¶ After the General Thanksgiving, at Morning and Evening Prayer, the following shall be said:—

O GOD, whose name is excellent in all the earth, and thy glory above the heavens; who, as on this day, didst inspire and direct the hearts of our Delegates in Congress, to lay the perpetual foundations of peace, liberty and safety: we bless and adore thy glorious Majesty for this thy loving kindness and providence. And we humbly pray that the devout sense of this signal mercy may renew and increase in us a spirit of love and thankfulness to thee, its only Author, a spirit of peaceable submission to the laws and government of our country, and a spirit of fervent zeal for our holy religion, which thou hast preserved and secured to us and our posterity. May we improve these inestimable blessings for the advancement of religion, liberty, and science, throughout this land, till the wilderness and solitary place be glad through us, and the desert rejoice and blossom as the rose. This we beg, through the merits of JESUS CHRIST our Saviour. *Amen.*

O GOD, who art the blessed and only Potentate, the King of kings and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy, and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come, and, reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto GOD. We implore thy blessing on all in legislative, judicial and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties, as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and Nation. Continue, O LORD, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church. Change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O GOD of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through JESUS CHRIST our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ The Collects.

ALMIGHTY GOD, who hast in all ages showed forth thy power and mercy in the wonderful preservation of thy Church, and in the protection of every nation and people professing thy holy and eternal truth, and putting their sure trust in thee: we yield thee our unfeigned thanks and praise for all thy public mercies, and more especially for that signal and wonderful manifestation of thy providence, which we commemorate this day. Wherefore, not unto us, O Lord, not unto us, but unto thy name be ascribed all honor and glory, in all churches of the saints, from generation to generation, through JESUS CHRIST our Lord. *Amen.*

O ALMIGHTY GOD, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son, JESUS CHRIST: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ *The Epistle.*—Philip. iv. 4.

Rejoice in the Lord always; and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto GOD. And the peace of GOD, which passeth all understanding, shall keep your hearts and minds through CHRIST JESUS. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

¶ *The Gospel.*—St. John viii. 31.

Then said JESUS to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? JESUS answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son abideth ever. If the Son, therefore, shall make you free, ye shall be free indeed.

EDUCATION AND MISSIONARY SOCIETY.

At a meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, held on the evening of the 9th day of June, A. D. 1841, the following Preamble and Resolutions were adopted:

Whereas it appears, by the Report of the Treasurer made to this Board at its present meeting, that the treasury is now not only exhausted, but has been already overdrawn in the amount of upwards of *Four Hundred Dollars*, and that on the first of July next the amount of *Three Thousand Dollars* and upwards will be required to meet the Missionary and Beneficiary stipends then due; and whereas it is further communicated by the Treasurer, that out of the whole number of Parishes in this Diocese, now consisting of one hundred and forty-eight, the small number of thirty, only, have contributed towards the funds of the Society: Therefore it is unanimously

Resolved, by this Board, that the aid of those parishes which have not yet made their contributions, be earnestly requested to relieve the Board from their embarrassment; and that without such aid, it will not be in the power of this Board to meet the demands upon its treasury.

It is further *Resolved*, that the condition of things made known in the foregoing resolution is the more unexpected, from the circumstance that, in the last Convention, the Clergy and Laity of the Diocese pledged themselves to the support of this Society by adopting the following resolutions:

"*Resolved*, That the condition of the funds of the Education and Missionary Society of this Diocese, as disclosed in the Memorial before the Convention, is contemplated with apprehension and sorrow; and inasmuch as the reported deficiency may to some extent be considered as the consequence of a failure on the part of many of our churches to comply with the canonical regulations, this Convention does hereby ask most earnestly, that the special and instant attention of each Clergyman and each Congregation may be given to the subject,—entreating them to correct speedily an evil which is prostrating one of our best institutions, and which threatens our Diocese with deep and lasting injury.

Resolved, That this Convention are deeply sensible of the zeal and fidelity with which, in circumstances of great difficulty and discouragement, the Managers of the Society have hitherto conducted its affairs, and that they be exhorted to persevere in their laudable exertions—the members of this Convention pledging to the Society their hearty co-operation in promoting the great ends of its establishment.

Resolved, That the Clergy and Congregations throughout the Diocese be earnestly exhorted, by their promised devotion to the great interests of our Holy Religion, by their regard for the honor and prosperity of our Church, and by their sacred obligations faithfully to carry into effect the positive requirements of its constituted authorities, to use their united exertions to fulfil the high purposes of the various annual collections required by the Canons.

Resolved, As the sense of this Convention, that whilst the Clergy shall faithfully and zealously pursue the course prescribed to them by the authorities of the Church in respect to pecuniary collections, their appeals to the Christian benevolence of their people will be duly responded to."

Resolved, That the foregoing resolutions be published in the Churchman, and in the Church Record, and attested by the officers of this meeting.

JONATHAN M. WAINWRIGHT, President.
G. G. VAN WAGENEN, Secretary.

INTELLIGENCE.

The steamship Caledonia left this port at 4 o'clock on Wednesday afternoon of this week. Among her passengers were the Rt. Rev. Bishop Meade, of Virginia, accompanied by the Rev. Charles W. Andrews, of his diocese; and the Rt. Rev. Bishop Doane, of New Jersey, accompanied by the Rev. B. I. Haight, of the diocese of New York. May it please the Almighty to "guard them from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which they may be exposed."—*Christian Witness.*

Bishop Griswold visited Taunton on Sunday last, preached twice, and confirmed eight.—*Ib.*

Bishop DeLancey's Visitation.—Bishop DeLancey visited Lewiston, on Monday, May 17, and services were held both afternoon and evening. In the afternoon, Rev. Mr. Cressey, of Lockport, read prayers, assisted by the Rev. Mr. Douglass, who read the lessons, and the bishop preached and confirmed *five* persons. The confirmation preface was read by the Rev. Mr. Murray, the missionary of the station. In the evening, the Rev. Mr. Dennison read prayers, the Rev. Mr. Douglass the lessons, and the bishop preached.

At Niagara Falls, on Tuesday, the 18th, prayers were read by the Rev. Mr. Douglass, assisted by the Rev. Mr. Dennison, who read the lessons. The bishop baptized the child of the Rev. Mr. Porter, the missionary of the station, confirmed *two* persons, and preached. The other clergymen present were the Rev. Dr. Shelton, of Buffalo, the Rev. Mr. Cressey, of Lockport, and the Rev. Mr. Murray, of Lewiston.

At Tonewanta, services were held on the 19th, in the schoolhouse. Prayers were read by the Rev. Mr. Cressey, assisted by the Rev. Mr. Douglass, who read the lessons, and the bishop preached and confirmed *one* person. The Rev. Mr. Porter also was present.

On Thursday, 20th, (Ascension Day,) the bishop preached in the morning in Trinity Church, Buffalo, and in the evening in St. Paul's Church, confirming in the latter church *ten* persons. Prayers were read on both occasions by the Rev. Mr. Cressey, assisted by the Rev. Mr. Douglass, who read the lessons. The Rev. Messrs. Shelton and Hawks were present.

At Black Rock, on Friday, the 21st, the Rev. Dr. Shelton read prayers, and the bishop preached. The Rev. Mr. Cressey was present.

On Sunday, in St. James' Church, Batavia, in the morning, prayers were read by the Rev. Mr. Bolles, the rector, who also baptized *nine* adults and *one* child. The bishop preached. In the afternoon, the Rev. Mr. Bolles read prayers, and the bishop preached, and confirmed *twenty-one* persons. The Rev. Mr. Ernst was present.

The bishop preached at Attica, Wyoming county, on Monday morning, May 24th, in the Methodist house, prayers being read by the Rev. Mr. Bolles, of Batavia.

On Tuesday morning, the bishop preached in the Presbyterian house at Stafford, Genesee county, prayers being read by the Rev. Mr. Van Zandt, of Rochester. At this place strenuous efforts are making by the zealous Churchmen of the village, to complete a church edifice by the 1st of October, and then to secure to themselves the permanent services of a clergyman. A lot has been given for the building sufficiently large to admit of a parsonage by the side of it, the timbers drawn, a contract made, and the work begun. Every lover of the Church will wish them "GOD speed" in the noble enterprise.

On Tuesday evening, the bishop preached in St. Mark's Church, Le Roy, prayers being read by the Rev. Mr. Van Zandt. The rector, the Rev. Mr. Metcalf, baptized an adult. The Rev. Mr. Bolles, of Batavia, was present.

The next day, Wednesday, the 26th, in the same church, morning prayers were read by the Rev. Mr. Van Zandt, and the bishop preached, and confirmed *fourteen* persons in the church, and *one* in private. The Rev. Mr. Metcalf read the confirmation service. Mr. Bolles was present.

On the 27th, in Zion Church, West Avon, the Rev. Mr. Bolles, of Batavia, read prayers, assisted by the Rev. Mr. Metcalf, who read the lessons. The bishop preached and confirmed *nine* persons. The Rev. Mr. Appleton, the missionary, read the preface in the confirmation office. The Rev. Mr. Windsor, of Geneseo, was present.

In St. Michael's Church, Geneseo, on Friday, May 28th, the Rev. Mr. Van Zandt read prayers, and the bishop preached, and confirmed *nine* persons. The Rev. Mr. Windsor, who read the confirmation service, and the Rev. Mr. Attwater, of Mount Morris, being present.

On Saturday evening, the 29th, the bishop preached in St. John's, Mount Morris, prayers being read by the Rev. Mr. Attwater; and on Sunday, the 30th, the bishop preached, and administered the holy communion in the morning; and preached in the afternoon, and confirmed *six* persons, (one in private.) Prayers were read by the Rev. Mr. Attwater.

On Monday afternoon, May 31st, services were held in St. Paul's Church, Allen's Hill. Prayers were read by the Rev. Mr. Windsor, of Geneseo, assisted by the Rev. Mr. Hickox, of Centrefield, who read the lessons. The bishop preached, and confirmed *five* persons, the Rev. Mr. Meachem, the missionary of the station, reading the confirmation preface.—*Gospel Messenger.*

The New Bishop.—It may be well perhaps to call the attention of the Premier to the present state of the Episcopal Bench, so far as regards the existing disparity between the two Universities. If the ancient practice of equating the Episcopal Bench, as nearly as possible, by selecting the bishops from each University, is to be restored, Oxford will still require several turns before she can compete in numbers with her more fortunate sister. The following list will clearly show the comparative state of the Bench at this moment:—Canterbury, York, St. Asaph, Chichester, Exeter, Llandaff, Oxford, Ripon, Rochester, Salisbury (10.)—Bangor, Bath and Wells, Carlisle, Chester, St. David's, Durham, Ely, Gloucester, Hereford, Litchfield, Lincoln, London, Norwich, Peterborough, Sodor and Man, Winchester (16.)—*Oxford Herald.*

The Lord Bishop of Bath and Wells has issued the following circular to the clergy of his diocese:—"The Palace, Wells, April 27th, 1841. Rev. Sir,—I have heard, with surprise and concern, of the proposed interference of some of the clergy of my diocese with the proceedings at Oxford, with reference to the (so called) Oxford Tracts. Allow me to observe that, in my judgment, it would be more correct and judicious for my clergy to leave the important question now in discussion at Oxford to the decision of the Heads of Houses, and to the Bishop of that diocese.—I am, Rev. Sir, your faithful brother, GEO. H. BATH AND WELLS."—*Ib.*

Four converted Jews, of different nations, were lately baptized in the Episcopal Jews' Chapel, Bethnal Green; the chapel was crowded to excess, and among the spectators was a large number of Jews.

DIED,

In this city, on the 2d of May last, after a short but painful illness, borne with Christian fortitude and resignation, SARAH ANN, wife of William Weed, jr., aged 26.

In Boston, on the 28th ult., the Rev. THOMAS A. GRANTHAM, an Episcopal clergyman, of Newbury, England, recently of Yarmouth, Nova Scotia, aged 68.

CALENDAR.

JUNE.

13. First Sunday after Trinity.
20. Second Sunday after Trinity.
24. The Nativity of St John the Baptist.
27. Third Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

4. Fourth Sunday after Trinity.
11. Fifth Sunday after Trinity.
18. Sixth Sunday after Trinity.
25. Seventh Sunday after Trinity, and St. James the Apostle.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Essex county. Friday, May 14, in the Congregational Meeting House, Ticonderoga, for the Church of the Cross, confirmed 8.

Washington county. Fifth Sunday after Easter, or Rogation Sunday, May 16, in the Methodist Chapel, Fort Edward, for Zion Church, Sandy Hill, confirmed 2.

Saratoga county. Ascension-Day, May 20, confirmed 3 in St. James' Church, Milton.

Friday, May 21, confirmed 6 in St. Paul's Church, Charlton.

Saturday, May 22, confirmed 1 in St. Mary's Church, West Charlton.

Montgomery county. Sunday after the Ascension, May 23, confirmed 3 in St. Ann's Church, Port Jackson.

Fulton county. Tuesday, May 25, confirmed 9 in St. John's Church, Johnstown.

Herkimer county. Thursday, May 27, confirmed 2 in Immanuel Church, Little Falls.

Friday, May 28, confirmed 4 in Trinity Church, Fairfield.

Saturday, May 29, for Grace Church, Norway, confirmed 3 in a meeting-house belonging in part to the parish.

In the afternoon, confirmed, at his residence, a sick member of the same parish.

Otsego county. Tuesday in Whitsun-Week, June 1, consecrated St. Timothy's Church, Westford. The Instrument of Donation by the Vestry was presented to the Bishop by Mr. Andrew Snyder, Senior Warden, and read by the Rector, the Rev. Joseph Ransom. The Sentence of Consecration, and the Morning Prayer, were read by the Rev. David Huntington, of the Diocese of Western New York, and the Sermon preached by the Bishop.

In the afternoon, confirmed 4 in the same church.

City of Schenectady. Friday, June 4, confirmed 20 in St. George's Church.

In the afternoon, confirmed a sick member at her residence.

City of Albany. Trinity Sunday, June 6, for the parish of Trinity Church, confirmed 5 in a Meeting House hired by the parish.

Albany county. In the afternoon, confirmed 7 in Trinity Church, West Troy.

Rensslaer county. Monday, June 7, instituted the Rev. Alvi T. Twing into the office of Rector of Trinity Church, Lansingburgh. Morning Prayer was read by the Rev. Horatio Potter, D. D., Rector of St. Peter's Church, Albany; the keys of the Church presented to the new incumbent, in the name and behalf of the Vestry, by John Holme, Esq., Senior Warden: and the sermon preached by the Bishop.

Westchester county. Tuesday, June 8, laid the corner stone of St. Luke's Church, Somers. The address was delivered by the Rev. Alfred H. Partridge, Rector of St. Matthew's Church, Bedford. Morning Prayer had been previously read in the Presbyterian Meeting House, by the Rev. Moses Marcus, Rector of St. Peter's Church, Peekskill, assisted by the Rev. Benjamin Evans, Missionary at Large in the City of New York, who read the Lessons; and a sermon preached by the Bishop.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

First Sunday after Trinity, June 13, St. James Church, *New York.*

Second Sunday after Trinity, June 20, Williamsburgh, *King's county.* Institution A. M., Confirmation P. M.

Monday, June 28, Morrisania, *Westchester county*, Consecration. St. Peter the Apostle, Tuesday, June 29, Flushing, *Queen's county*, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county.* Thursday, 8, St. Paul's College, College Point, *Queen's county.* 9, do.

Friday, July 23, Cold Spring, *Putnam county.*

Seventh Sunday after Trinity, and St. James the Apostle, July 25. Fishkill Landing, *Dutchess county*, Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, *Orange county*, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, *Ulster county*, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, *Columbia county.*

Ninth Sunday after Trinity, August 8, Franklin, *Delaware county.* Tuesday, 10, Catskill, *Greene county*, Consecration A. M., Confirmation P. M. Friday, 13, Saratoga Springs, *Saratoga county.* Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Christ Church, Poughkeepsie, *Dutchess county.* 16, Pleasant Valley. 17, Lithgow. Thursday, 19, Pawlings. 20, Patterson, *Putnam county*, Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, A. M., North Salem, *Westchester county.* 4 P. M., Somers. 23, Bedford. Wednesday, 25, Whiteplains. 26, Rye. 27, Mamaroneck. 28, New Rochelle.

Twelfth Sunday after Trinity, August 29, A. M., Eastchester; 4 P. M., Westchester. 30, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

—

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

GENERAL THEOLOGICAL SEMINARY.

The stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel on Monday the twenty-first day of June, 1841, at 5 o'clock, P. M.

By order,
EDWARD Y. HIGBEE,
Secretary of the Board.

☞ Editors of the several Church periodicals are respectfully requested to copy the above.

The Annual Meeting of *the Board of Managers* of THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION will be held in the Sunday School Room of St. John's Chapel, New York, on Monday, June 21st., at 12 o'clock, M.

The Managers are respectfully requested to attend said meeting without further notice. By order,
B. O. PEERS, Secretary of the Board.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. James' Church, in the city of Philadelphia, on Wednesday, the 16th of June next, at 5 o'clock, P. M.

P. VAN PELT, *Secretary.*
Philadelphia, May 10, 1841.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 22d ult., has received the following contributions, viz.

By the hands of W G Jackson, through the Rev Dr Vaughan, from Mr G Smith, treasurer, miss'y offerings of Hunger's parish, Va, $25; by the hands of the Rev John Cole, rector of St Stephen's ch, Culpepper, Va, from a lady, 2 50; by the hands of the Rev Mr Friend, rector of St Peter's ch, Port Royal, and Grace ch, St Mary's parish, Caroline county, Va, 19; by the hands of Mr Philip Nelson, from a small number of the congregation of Christ ch, Millwood, Clark co, Va, 19; by the hands of the Rev W H Kinkle, rector of Littleton parish, Cumberland co, Va, 14; by the hands of the Rev John Fowles, Prince William co, Va, from Mrs Julia Tyler, 50 cts, from J Nelson, 50 cts, from E Tyler, D Tyler, and L T Tyler, children of J W Tyler, 87 1-2 cts—1 87 1-2 cts; by the hands of the Rev J Grammar, Antrim parish, Halifax co, Va, Mrs L M Nelson, 1 50, for Springfield, Illinois, 1, Mrs E Bruce, 20, Mrs E Grammar, 3 50, Rev J Grammar, 15, Mary Lee, for Indian children, 25 cts—41 25; by the hands of the Rev J P M'Guire, St Ann's and South Farnham parishes, Essex co, Va, 35 50; by the hands of Mr P S Pegram, from Christ ch, Norfolk, Va, for church at Evansville, Indiana, 10; by the hands of Henry E Coleman, St James' ch, Mechlenburg, Va, 10; by the hands of the Rev P H Morrison, Trinity ch, Shepherdstown, Va, 5; by the hands of the Rev R K Meade, rector of Christ ch, Charlottsville, from Mrs W C Woodbridge, 10, Mrs C Gray, 2 50, Dr C Minor, 5, Mrs Mary Gilmer, 5, Mrs Lucy Minor, 2 50—25; by the hands of the Rev Mr Brower, St Martin's parish, Hanover Miss'y Society, Va, 28 50; by the hands of the Rev Charles Mann, Abington and Ware parishes, Va, from Mrs Page, of Shelly, 3 25, Mrs H Curtis, 2 50, Mrs M Tompkins, 1 50, Miss T 2, Mrs Mann Page 1 25, Mrs Lucy Neilson, weekly offerings, 1 50, do for Illinois, 1, Mrs F F Cooke, 2 50, Dr Rowen, 2 50, Mrs John Lewis, 2 50, a friend, 25 cts, a friend, through Mrs L Taliaferro, 1, Miss E T, 1, Miss L C T, for 1839 and 1840, 75 cts, Mrs John Tobb, annual, 10—33 50; by the hands of the Rev W L Johnson, rector, proceeds of collection taken in Grace ch, Jamaica, L I, after sermon by the rector, 26 38; by the hands of the Rev J M Rogers, from Grace ch, Honesdale, Pa, per Rev W E Franklin, rector, 3 47; by the hands of A P Merrill, esq, receiving agent, Natchez, Mississippi, contribution of St Paul's Church, Woodville, Mississippi, (a missionary station,) 21; by the hands of the Rev T C Wing, receiving agent, Gambier, Ohio, Sunday school offerings of St Paul's ch, Cincinnati, Ohio, for domestic missions, 21 50; by the hands of George Cleaveland, jr, esq, receiving agent, Mobile, Alabama, contribution of Christ ch, Tuscaloosa, Alabama, for domestic missions, per Rev N P Knapp, 40; by the same hands, from the society for the "Advancement of Christianity" of Christ ch, Mobile, for domestic missions, 250; by the hands of the Rev Jacob Pearson, rector, contribution of St John's ch, Ashfield, Mass, for domestic missions, 3; by the hands of Thomas Robins, esq, receiving agent, Philadelphia, collection at monthly miss'y meeting at St Andrew's ch, Philadelphia, in May, appropriated to aid in building a church at Southport, Wisconsin Territory, under the charge of the Rev Mr Allanson, 45; from quarterly collection at Christ ch, Philadelphia, appropriated for domestic missions, per M Kempton, esq, church warden, 20; from "Mary," for domestic missions, 2; from "M E B," Philadelphia, for domestic missions, 10; from monthly offerings of Christ ch, Brownsville, Pennsylvania, for domestic missions, per Rev L N Freeman, 7 69; from Trinity ch, Easton, Pa, for domestic missions, per Rev J M Rogers, 15; from the Female Missionary Society of St Andrew's ch, Mount Holly, N J, for domestic missions, per Mrs Eliza Kempton, 34; from a member of St Luke's ch, Philadelphia, for domestic missions, per James Aertson, 5; by the hands of the Rev J H Coits, rector, collection in Trinity ch, Plattsburgh, N Y, for domestic missions, 5; by the hands of the Rev M L Chevers, from St John's ch, Hampton, Va, through George Rowland, esq, for domestic missions, 5; by the hands of F H Stimson, esq, receiving agent, Boston, received from Miss'y Ass'n of Trinity ch, Boston, Mrs P P R, treasurer, 50; offerings of St Andrew's ch, Hanover, Mass, per Rev E A Greenleaf, 10; weekly offerings of St Mark's ch, Warren, R I, Geo W Leatan, treasurer, 20; from Union ch, Clarmont, N H, by the hands of the Rev J B Howe, rector, 4 72; church at Quincy, Mass, per Rev C Wolcott, 3; from St Thomas' ch, Taunton, Mass, per Rev E Neville, 30; by the hands of Miss Mary Hardy, treasurer of the Female Miss'y Society of St John's ch, Portsmouth, N. H, for Jubilee College, 20, and for general domestic purposes, 30; collection in All Saints' ch, N Y, appropriated as follows: church at Evansville, Ind, 10, church New Albany, 10, ch at Jefferson City, Miss, 10, Kemper college, 25, domestic committee, 91 75, a lady of All Hallow's parish, per Rev N W Goldsborough, 5; received for work by a little child 5 years old, of same parish, both through the hands of James Howard, esq, receiving agent, Baltimore, Md, 2 50; from St Paul's ch, Eastchester, N Y, in addition to the collection made in that church 18th of May, 1841 (making the whole 47) 26; by the hands of the Rev John Sellwood, contribution of St Stephen's ch, Pittsfield, Ill, (part of a missionary station,) 2; by the same hands, ——— ch, Columbus, Ill, (part of a missionary station,) 75 cts; by the same hands, contribution of ——— ch, Mendon, Ill, (part of a missionary station,) 43 cts; by the hands of Mr Deshon, contribution of St James' ch, New London, Conn, 10 87; by the hands of James Howard receiving agent, Baltimore, Easter offerings of Meade Creek parish, by Rev Mr Van Dusen, for church at Evansville, Indiana, 5 63; by the same hands, from St James' ch, West River, Md, per Rev Mr Chelsey, 'S P,' 5, 'H D,' 2, 'E D,' 2, for Bishop Chase; by the same, from St Peter's ch, Baltimore, per Rev P K Henshaw, D D, for mission at Pontiac, Michigan, 150; by the same, towards building a church at Pontiac, 31; by the same, towards repairing church at Anne Arbor, 20; by the same, for Kemper college, 19 50; received of the Rev J A Williams, one of the executors of Samuel Williams, deceased, late of Orange, N J, being the first payment on account of bequest of the said Samuel Williams, of five hundred dollars, to the Board of Missions of the Protestant Episcopal Church, to be expended in missions to the Western States, payable in five annual payments, 100; by the hands of W S Philpot, esq, treasurer of the diocese of Western N Y, from Grace ch, Lyons, 12, Christ ch, Oswego, 10, Christ ch, Sherburne, 2, St Luke's ch, Brockport, 2 50, Grace ch, Rochester, 7 56, Grace ch, Utica, 1 50, St Matthew's ch, Moravia, 4, St Paul's ch, Aurora, 1, St James' ch, Hammond's Port, 2 25, St Paul's ch, Syracuse, 10, Zion ch, Geneva, 3 88—56 69. Total, $1,540.

JAMES SWORDS, Treasurer.
New York, June 10, 1841.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Treasurer of Society for advancement of Christianity of Christ ch, Mobile, $50. For Foreign Missions in consequence of hearing Dr May's address in Christ ch, Savannah, $100. By Thomas Robins, Esq, receiving agent, Phil, from young ladies' Bible class of Trinity ch, Southwark, for mission at *Crete*, per Rev J Coleman, $4. Collection at St Andrew's ch, Phil, monthly missionary meeting, $5. Ladies' Sewing Society of the Church of Epiphany, Phil, for Africa, by Z Locke, parish treasurer, $75. Quarterly collection of St Andrew's ch, Phil, $20. Trinity ch, Easton, Pa, per Rev Joshua N Rogers, $5. From a former member of Christ ch, Leacock, Pa, per Rev E T Buchanan, $3. Mrs S R Bissell, per Rev Mr Draper, for China, $1. Female Missionary Society of St Andrew's ch, Mount Holly, N J, for Africa $2, for foreign missions, $6 per Mrs E Kempton—$8. Missionary Society of Bangor ch, Churchtown, Lancaster county, Pa, per M A Sheaff, treasurer, $48 25. Member St Andrew's ch, Phil, for Mardin, $6 50. A friend, Wilmington, N C, *Greece*, $3. Missionary Association at Fairfax Institute, near Alexandria, D C, per Rev G A Smith, principal, for Greek mission, $60. St Thomas' parish, Baltimore city, per Rev C C Austin, for Foreign Missions, $50. From a lady of All Hallows parish, per Rev R W Goldsborough $5, for work executed by a little child 5 years old of the above parish, $7 50. Per Rev M L Chevers, from Mrs Geo Rowland, Old Point Comfort, Va, $5. From Miss E Longworth, of St Paul's ch, Cincinnati, Ohio, for Africa, $10. Contribution of ——— ch, Mendon, Illinois, a Dom Miss'y station, $3 37. From Henry Trescott, Esq, receiving agent, Charleston, S C—St Philip's ch, by Rt Rev Dr Gadsden, for Africa 30, Texas 30, collected at Missionary lecture, St Stephen's ch, by Rev J C Dupont 8 33, St Stephen's ch Sunday school 9 40, St Andrew's ch, per Rev C Hanckel 15, Prince Frederick, Pee Dee, by Mr Gallagher 20—$112 73. From James Howard, Esq, receiving agent, Easter offerings, Broad Creek parish, by Rev M Van Deusen, $5 62. St James ch, West River, Maryland, by Rev M Chesly, Sally Thomas, 5, Julia M Thomas, 4, Mrs Susanna Golt, 10, sundry persons 8 37—$27 37. From Zion and St Matthew's parishes, Prince George county, Md, per Rev Wm Pinckney, $49. Sunday school All Saint's parish, Frederick, Md, per Rev Wm Peterkin, Africa, 2 75, Juvenile Sewing Society 3 50, Miss R Swearinger, Greece, 14—$20 25. "L," for Foreign Missions, $9 85. St Peter's ch Sunday school, for African school, $12 63. For Foreign Missions, $120 85. Total, $822 92.

J. SMYTH ROGERS, Treasurer.
New York, June 10, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, *since 26th ult.* viz:

From "A friend to New York Diocesan Missions," for missionary fund, $5. From Trinity ch, New Rochelle, Rev Dr Coit, rector, church offerings to the missionary fund, $20 78. Total amount, $25 78.

C. N. S. ROWLAND, Treasurer,
June 10, 1841. 55 Water street.

COLUMBIA FEMALE INSTITUTE IN TENNESSEE.

The subscriber acknowledges the receipt of the following sums for Bishop Otey of Tennessee, viz:

From several members of St Bartholomew's ch, 2d additional, (total 288,) $80. Cash, $2. Miss Hamersley, $3. Hon G C Verplanck, 5. Cash, $10 and $1, by the hands of Rev E Y Higbee. Total, $101.

Further donations are solicited, and will be thankfully received, by
THOMAS BROWNING,
At the S S Depository, 28 Ann street.
New York, June 10, 1841.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the receipt of the following contributions by the hands of Mr Thomas C. Butler, from Churches in the Diocese of Western New York, towards defraying the current expenses of the Seminary, viz:

From St Luke's ch, Brockport, $5; St Peter's, Bainbridge, 4; St Paul's, Syracuse, 10 50; St Stephen's, New Hartford, 3; St John's, Medina, 10; Grace, Lyons, 6; Trinity, Geneva, 10: and from Rev Robert W Harris,* rector of Grace ch, White Plains, in the Diocese of New York, the amount of a collection in that ch, 15. Total, $63 50.

WM. H. HARISON, Treasurer.
New York June 10, 1841.

* An Alumnus.

THE CHURCHMAN FROM THE COMMENCEMENT—FOR SALE.

A FEW copies of the Churchman from the commencement, bound and in good order, for sale. Inquire at this office. tfx June 12.

NEW SUNDAY SCHOOL LIBRARY BOOKS.

JUST PUBLISHED by the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION:

FRANCIS LUCAS, or, "THY VOWS ARE UPON ME," by the Author of '*Life of Moses*," "Adversity a Blessing," "Sarah Wolston," &c., &c., 132 pp. 18mo., with beautiful Frontispiece—fine muslin.

IN PRESS, and will be issued shortly, VISITS TO AUNT CLEMENT, or *Conversations on the Connexion between the Old and New Testaments.*

A BOOK FOR BEGINNERS, or A HELP TO YOUNG COMMUNICANTS, that they may be fitted for the Holy Communion, and receive it with profit. By Bp. Patrick.

Orders may be addressed to
JOHN W. MITCHELL, *Treasurer*,
or DANIEL DANA, JR., *Agent*,
Church Depository, 28 Ann street.
June 12 3t

CHURCH & PARLOR ORGANS FOR SALE.

THE subscriber offers for sale the following Organs:—a large Church Organ, with three sets of Keys and Pedals, in a handsome painted case (Grecian) with gilt Frontpipes, and the following stops: *Great Organ*—Open Diapason, Dulciano, Stop Diapason, Principal, Twelfth, Fifteenth, Tierce, Sesquialtera, Cornet Trumpet. *Choir Organ*—Stop Diapason, Dulciano, Principal, Flute, Fifteenth. *Swell*—Open Diapason, Stop Diapason, Principal Viol de Gamba, Hautboy. *Pedals*—Large Open Diapason, Pedal Couple.

Dimensions—19 feet high—14 feet wide—8 feet deep.

A Church Organ, with two sets of Keys and Pedals, in an elegant mahogany case, with circular towers and gilt frontpipes and ornaments, containing the following stops: *Great Organ*—Open Diapason, Stop Diapason, Principal, Twelfth, Fifteenth, Sesquialtera, Cornet and Trumpet. *Swell*—Dulciano, Stop Diapason, Principal, Flute and Hautboy. *Choir Bass*—Stop Diapason and Principal. *Pedals*—Large Open Diapason—Copula to the Great Organ.

Dimensions—14 feet high—10 feet 2 inches wide, and 6 feet 6 inches deep.

One Swell Organ, in a black walnut case—containing the open diapason; stop diapason treble; stopped diapason bass; principal, fifteenth and trumpet stops. Dimensions—9 feet high; 5 feet 7 inches wide; 3 feet 3 inches deep.

Five Parlor Organs, in elegant and plain mahogany cases.

The above Organs will be sold on accommodating terms. Apply to HENRY ERBEN,
Centre-street, head of Canal-st.
June 12—tf

MEDITATIONS ON THE HOLY SACRAMENT.—Recently published, Godly Meditations upon the most Holy Sacrament of the Lord's Supper. By Christopher Sutton, D. D., late Prebend of Westminster. 1 vol. royal 16mo, elegantly ornamented.

We announced in our last number the republication in this country, of "Sutton's Meditations on the Lord's Supper," and having since read the work, are prepared to recommend it warmly and without qualification to the perusal of our readers. It is purley practical; the doctrine of the Eucharist being touched upon only in so far as was necessary to guard against error. Its standard of piety is very high, and the helps which it affords to a devout participation of the holy sacrament of which it treats, should make it the inseparable companion of every communicant. We know, indeed, of no work on the subject that can in all respects be compared with it; and for its agency in promoting the advancement in holiness after which every Christian should strive, have no hesitation in classing it with the Treatise on "Holy Living and Dying," of Bishop Taylor, and the "Sacra Privata," of Bishop Wilson. The period at which the book was written will account for, and excuse, what in the present age would be regarded as defects of style; but these are fewer than might have been expected, and are soon lost sight of in the contemplation of the many and great excellencies with which it abounds. The publishers have done good service to the country in the publication of this work, which is a beautiful reprint of the Oxford edition, and we are glad to learn that it will be speedily followed by the "Disce Vivere" and "Disce Mori" of the same author.

Banner of the Cross.

D. APPLETON & CO, Publishers,
May 12. 200 Broadway, N. Y.

INSTRUCTION BOOK FOR THE ORGAN.

JUST PUBLISHED, the Organ Study, being an introduction to the Practice of the Organ, together with a collection of Voluntaries, Preludes and Interludes, original and selected; a model of a Church Service; explanations of the stops and their combinations; studies for the instrument, and examples of Modulation intended to aid the extempore student; accompanied by an engraving and description of the mechanical construction of the Organ. By Thomas Loud, Organist of St. Stephen's Church, and until recently, Organist of St. Andrew's, Philadelphia.

For sale, either in parts or the entire series, at Loud's Piano Forte and Music Store, No. 174 Chesnut street. 3m June 12.

EDUCATION.

THE REV. P. L. JAQUES, Rector of St. Luke's Church, Hope, Warren county, N.J., will receive into his family and school, a few more boys to be instructed in an English and Classical education. The object of the instructor will be to make his pupils thoroughly comprehend the different subjects in the course of their progress, and to develop, by every proper means, the youthful mind; and their moral and religious instruction will receive his particular attention.

The year will be divided into two sessions of twenty-three weeks each. The first to commence on the first Monday in May, and the second on the first Monday in November.

Terms per annum, for Tuition, Board, Washing, &c., exclusive of Bedding, are $125, and with Bedding $135,—to be paid *quarterly in advance.*

Small boys preferred. The number being limited, early application is requested.

Hope is situated 14 miles north of Schooley Mountain Springs, in a healthy and highly romantic part of the country.

Reference.—The Rev. J. M. Ward, Hoboken, N. J.
Hope, May 1, 1841. 2mo.

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.
June 5, 1841. yr

NEW BOOK FOR SUNDAY SCHOOL LIBRARIES.

THE GEN. PROT. EPIS. S. S. UNION will publish, in a few days, "THY VOWS ARE UPON ME." By the author of "*Life of Moses*," "*Adversity a Blessing*," "*Sarah Wolston*," &c. It will contain 132 pages, 18mo, with a beautiful frontispiece, in fine muslin binding.

Orders to be addressed to
JOHN W. MITCHELL, *Treasurer*, or to
DANIEL DANA, *Jr. Agent*,
May 29. At the Depository, 28 Ann street.

BBROOKLYN COLLEGIATE INSTITUTE,

(AN ENGLISH AND CLASSICAL BOARDING SCHOOL.)

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THE location of this School, two miles easterly from the Brooklyn ferries, on Washington Avenu, a few rods south of the Bedford road, is one of unsurpassed beauty and healthiness, and combine complete country retirement and easy access to the city.

The buildings are entirely new, and replete with comfort and convenience, and surrounded by extensive play grounds. All the branches of a thorough English and Classical Education, with the French and Spanish Languages, Drawing, Painting, &c., are taught by teachers of skill and experience.

TERMS:

For English and Commercial Studies, $160 per annum.

Ancient and Modern Languages, &c., $200 per annum.

No extra charges whatever.

All letters addressed to the Principal, Brooklyn, N. Y., will be promptly answered.

REFERENCES:

Right Rev. Benjamin T. Onderdonk: *New York.*
Rev. Richard C. Shimeall: *Brooklyn.*
Rev. Norman H. Adams: *Unadilla.*
Hon. John Adams: *Catskill.*
Hon. John A. Dix: *Albany.*
Messrs. Charles McArthur: *Hudson.*
Levi Thayer: *Palmyra.*
James W. Reed: *Lockport.*
James Baldwin, Jun.: *Buffalo.*
Brooklyn, June 5, 1841.

PRIVATE TUITION.

A YOUNG MAN, who has had some experience in teaching, desires to engage as Instructor in a Private Family, or a Select School, during the months of July, August, and September. He would be willing to go to the country, if desired. Application may be made to Rev. Professor Ogilby, (at the Protestant Episcopal Theological Seminary, Twentieth street,) to whom the advertiser is permitted to refer.

May 29—3t

OXFORD TRACTS.

TRACTS FOR THE TIMES, by Members of the University of Oxford. For sale at
149 Fulton street,
May 29—6w a few doors from Broadway.

CHRISTIAN BIOGRAPHY.

THE LIEE OF WYCLIFFE.

ISAAC N. WHITING, Bookseller and Publisher, Columbus, has just published the LIFE OF JOHN WYCLIFFE, D. D., *the father of the English Reformation*, by Margaret Coxe, author of 'The Young Lady's Companion,' 'Botany of the Scriptures,' 'Wonders of the Deep,' &c. &c., 1 vol. 18mo., 275 pages, neatly bound in muslin; price 62½ cents.

In the present age of Christianity, it is to be feared that the youthful portion of our Protestant community, may become unmindful of the great advantages which they enjoy, and consequently form but inadequate conceptions of the trials and conflicts of those who were the honored instruments in the hands of God, in bringing about the great Reformation in England, and of delivering their Church from the cruel bonds of Popery. For these and other obvious reasons, it has been thought advisable by many distinguished Divines, and others, to commence, for the benefit of Families, Sunday School Libraries, and Youthful readers generally, a series of *Biographical* sketches of the most conspicuous actors in that great contest, which was for a long period carried on openly between the disciples of a corrupted, and a purer form of Christianity. And John Wycliffe being generally regarded as the father of the English Reformation, there is a manifest propriety in commencing this series of Christian biographical works, with his life. The work has been prepared with great labor and care, and should suitable encouragement be given, in the sale of this volume, it will be followed by others. Each volume will be complete in itself, so as to enable purchasers to possess any one of the works or the entire series.

The work may be had, in New York, at the Bookstores of Swords, Stanford & Co; D. Appleton & Co.; Gould, Newman & Saxton; Charles Henry, and at Depository of the Gen. Prot. Epis. S. S. Union: in Philadelphia, at J. Witham & Son; Hooker & Agnew; R. S. H. George, and Marshall, Williams & Butler: in New Haven, at S. Babcock, and B. & W. Noyes: in Hartford, at Spalding & Storrs: and in Boston, at Crocker & Brewsters, and James Monroe & Co., and James B. Dow. May 22. 4tif

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 552 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

THE CHURCH ALMANAC FOR 1842,

WILL be published in September next, by the Protestant Episcopal Tract Society. Secretaries of Conventions, and of the various Church Institutions, and the Officers of Literary Institutions conducted on Church Principles, will confer a favor by forwarding their last Journals and Catalogues, and by furnishing such information as they may deem valuable for insertion.

Address "The Church Almanac," 28 Ann street, New York. Early orders are respectfully solicited.—Price Four Dollars per Hundred, or Thirty Dollars per Thousand. May 29.

THE Protestant Episcopal Tract Society have just published the following new Tracts:

No. 157.	"An Introduction for the better understanding of the Lord's Supper."	38 pages
" 158.	"The Church a Safeguard against modern Selfishness."	18 "
" 159.	"Church Doctrine a witness against worldly times."	18 "
" 160.	"The Church Calendar, a help against time."	14 "

Depository, 28 Ann street.
THO'S C. BUTLER, Agent.
May 22. tf

POETRY.

For the Churchman.

DEATH.

AFFECTIONATELY INSCRIBED TO THE

MISSES I. AND L. W.

How dreadful 'tis to die! with sins upon the soul
Yet unforgiven, while the mists of death before us roll!
How solemn 'tis to die! to meet the King of kings,
And know how insufficient all the deeds a mortal brings.
How happy 'tis to die! to know our sins forgiven,
And seek our place of rest with saints, within the gates of heaven!
O happy, O thrice happy, to leave the cares of earth,
Its cup so full of sorrow, so destitute of worth:
To leave the reed so broken, the "barbed spear" so sharp,
For songs of joy with angels, with timbrel and with harp.
"The spirits of the just made perfect" now fore'er,
To teach us how love perfect, can cast out every fear.
O God, in thy good season, withdraw this fleeting breath,
Forgive my sins, O make me Thine, then welcome, welcome, Death! **Mariquita.**

Tuesday, June 1, 1841.

For the Churchman.

SELECTIONS FROM ENGLISH SACRED POETRY.

FAREWELL TO THE VANITIES OF THE WORLD.

Sir Henry Wotton. Died 1640.

Farewell, ye gilded follies, pleasing troubles,
Farewell, ye honor'd rays, ye glorious bubbles;
Fame's but a hollow echo, gold pure clay;
Honor the darling but of one short day.
Beauty, the eye's idol, but a damask skin;
State but a golden prison to live in,
And torture freeborn minds: embroidered trains
Merely but pageants for proud swelling veins;
And blood allied to greatness, is alone
Inherited, not purchased nor our own;
Fame, honor, beauty, state, train, blood, and birth,
Are but the fading blossoms of the earth.

I would be great, but that the sun doth still
Level his rays against the rising hill:
I would be high, but see the proudest oak
Most subject to the rending thunder stroke:
I would be rich, but see men too unkind
Dig in the bowels of the richest mind:
I would be wise, but that I often see
The fox suspected, whilst the ass goes free:
I would be fair, but see the fair and proud,
Like the bright sun, oft setting in a cloud:
I would be poor, but know the humble grass
Still trampled on by each unworthy ass:
Rich hated; wise suspected; scorned if poor;
Great feared; fair tempted; high still envied more;
I have wished all; but now I wish for neither;
Great, high, rich, wise, nor fair; poor I'll be rather.
Would the world now adopt me for her heir,
Would Beauty's queen entitle me "The Fair,"
Fame speak me fortune's minion; could I vie
Angels with India; with a sparkling eye
Command bare heads, bowed knees, strike Justice dumb,
As well as blind and lame, or give a tongue
To stones by epitaphs: be called Great Master,
In the loose rhymes of every poetaster;
Could I be more than any man that lives,
Great, fair, rich, wise, all in superlatives;
Yet I more freely would these gifts resign,
Than ever fortune would have made them mine,
And hold one minute of this holy leisure,
Beyond the riches of this empty pleasure

Welcome, pure thoughts, welcome, ye silent groves,
Those guests, those courts, my soul most dearly loves.
Now the winged people of the sky shall sing
My cheerful anthems to the gladsome spring:
A prayer-book now shall be my looking-glass,
In which I will adore sweet virtue's face.
Here dwell no hateful looks, no palace-cares,
No broken vows dwell here, nor pale-faced fears:
Then here I'll sit, and sigh my hot youth's folly,
And learn to affect a holy melancholy;
And if contentment be a stranger then,
I'll ne'er look for it, but in heaven agen.

This last verse alludes to the situation of the author as Provost of Eton College. He had been most eminent as an ambassador; having been employed by James I. While in Italy, he had been a close friend to Pietro Souve Palano, alias Padre Paolo Sarpi, the celebrated historian of the Council of Trent. By the way, dear reader, have you ever heard the definition of a Council, given in reference to this one by Gaspar Schioppius, the celebrated scholar, called, from his envenomed temper, "the grammatical cur?" No?—then here it is: "Concilum est armentum, sive grex, sive mandra, jumentorum, sive asinorum, sive porcorum." "A Council is a herd, or a flock, or a stye; of bullocks, or of asses, or of swine." This shows the venomous temper of the man. Wotton was no friend of *his*, but did all he could while abroad to counteract the pestilent influence of the wretched fellow's books. In England he was the close and bosom friend of Donne, and that host of worthies whose lives you may read in dear old Izaak Walton's book, republished in our parish library. By the way, on his last embassy he got himself into trouble by the definition he gave of his own calling: viz., "An ambassador is one employed to tell lies for his country." He died at the mature age of seventy-two, leaving as his epitaph—

> "Hic jacet hujus sententiæ primus autor
> "Disputandi pruritus ecclesiæ scabies
> "Nomen alias quære."

Which may be Englished thus: "Here lies the first author of this sentiment: 'The itch of disputation is the scab of the Church.' Seek his name elsewhere." God grant we may long remember it! for, quaint as it is, it holds a mass of truth. But it is for those within the Church, and not for those without it. Argue on, my friends: truth is united with error only in the massy concretes of practical imbodyment, and the sooner these are destroyed, the better; argue on, then; let system grind against system, theory against theory; let the games be carried on. Cædimur et invicem præbemus crura sagittis, will after all be the result.

Finally, to employ the quaint words of a flippant and most wretched man, whose exit from this earth was of a piece with his deservings upon it, "Bring all your systems so well set, so well jointed, and logically compact, to that huge mill in which, from the beginning, all systems have been tried; pass them between the upper millstone, public discussion, and the under millstone."

THE VOICE OF THE LORD: A SERMON ON OCCASION OF THE DEATH OF WILLIAM HENRY HARRISON, LATE PRESIDENT.

Preached in St. John's Church, Washington, May 14, 1841, at the request of the Vestry.

BY WILLIAM ROLLINSON WHITTINGHAM, D. D.
BISHOP OF MARYLAND.

[Extract.]

Our maker explained the intention of His dealings with His chosen people to be "to prove them and to humble them, lest when they had eaten and were full, and had built goodly houses and dwelt therein, and had prospered in their labors and their gains, their hearts should be lifted up, and they should forget the Lord their God, and say in their heart, *my* power and the might of *mine* hand hath gotten me this wealth." It needs no surly moroseness nor snarling censoriousness, to discover in this inspired description of a national character, which He who changeth not has stamped with His terrible disapproval, a too faithful portraiture of ours. For any thing by which we stand committed as a people, in which the world hears the nation's voice, for which we are responsible in our nationality before God and man, we have, almost for generations, gone on in heartless taciturnity, shunning to avow indebtedness and obligation, and, by our very silence, claiming the supreme direction and disposal of our ways. As we prospered, we grew insolent. Open infidelity stalked abroad unblushingly, and pointed with sly finger to the easy and enticing road to downright crime. The hint was not thrown away, and luxury, licentiousness, lawless riot and outrage, and crimes of the deepest dye, multiplied upon us in all directions. He who declares that he took away Sodom because "pride, fulness of bread, and abundance of idleness" made her "haughty," has been warning us by a series of visitations to consider our ways before it be too late. Pestilence, fire, scarcity, just enough to teach that we are not out of the reach of famine; commercial derangements and disaster almost equivalent to universal bankruptcy; the prostration of individual and national credit; war of the most expensive, disgraceful, and unprofitable kind; and now, last of all, the decease of the man to whom a large majority of the nation professed to look for a remedy of at least a portion of these evils, just when placed where they had longed, and labored, and contended with unexampled energy that he might be: is this succession of disasters, crowded into less than seven short years, mistakeable? If ever Providence assumed the form of revelation, it has done so for us, and made known our danger and God's will. We are a money-getting, money-loving people, and money has been made our curse. We boasted in our hearts, and our very public prints, in their garrulity, proclaimed the boast, that the scourges of the Lord had no mission for our shores, and in the twinkling of an eye they were upon us—pestilence in all its horror; war, without its glories; and want, even while the soil gave its customary returns for labor, and the seasons smiled upon the husbandman. We glory in our institutions, and now, in their highest instrument and symbol, they wither under the finger of the Lord.

"Thou son of man," said his spirit, of old time, to the Prophet, "shall it not be, in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereon they set their minds—that he that escapeth in that day shall come unto thee, to cause thee to hear it in thine ears! In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb; and thou shalt be a sign unto them, and they shall know that I am the Lord."

What message, think you, brethren, would the Prophet utter in our ears, in fulfilment of this charge? Would he not say to him whom God has so strangely called to take place among the rulers of the earth, "Remember who has given thee authority, and wield it as in His sight, and as accountable to Him. Remember that he who so lately bore it has been able to take with him none of the myriads of favoring breaths that swelled the gale of his prosperity, but has gone *alone* to judgment. Remember that, for thought, word, and deed, the first man among his people has a vastly different account to render from the private citizen, whose omissions and short comings, negligences and indifference, *may* hurt no one but himself, which the ruler's never can. Remember thine own weakness, and *who* is able to make thee strong!"

Would he not urge the counsellers in whose wisdom lies the secret of the nation's strength, to "become fools" in the sense of the Apostle, "that they may be wise;" to humble themselves at the feet of Christ their Saviour, and repose their trust, their hopes, their stay, on the Redeemer who claims them as his purchase, that their high responsibilities may be turned to use for the fulfilment of His mission of mercy, peace, and blessing to a race sold under sin! To bear in memory that, in proportion to the measure of the gifts of mind and station with which their Maker has endowed them, will be the reward through Christ of faithfulness, and the punishment of neglect to use them for His glory?

Would he not "open his mouth" in indignant expostulation with the legislator whose unblushing disregard of the laws of God and man has filled our council halls with brawling, bitterness, the murderer's threat, and the spewing of the drunkard, and spread a foul example of heady passion and ungoverned self-indulgence throughout the land? Would he "be dumb" to refrain from reproaching them with worse than brutish ignorance of their own position and accountability; from warning them that for *all* these things God will bring them into judgment, and exact of them a reckoning for sins which their example fostered, while it was their mission to repress them, for high and holy privileges and functions worse than prostituted, and for duties never even realized, far less performed?

Would he withhold His reproofs from those whose craving thirst for gain bids fair to realize the worst exaggerations of the satirist, and settle a foul stain upon our character as a people? Would he pass unnoticed the low estimate of honorable industry and unsullied poverty, in the false standards of public opinion, when compared with splendor purchased by base breach of trust or dishonest paltering with oaths and contracts? Would he leave unwarned the thousands who incur debts they can never pay, and burden life with miserable shifts and meannesses, for the sake of keeping up appearances unsuited to their station, and building on a rotten credit, a false respectability?

These things are not the mere outbreaks of the taint of sin that spreads equally through our race. They already go far toward distinguishing us *as a nation*; toward constituting traits of popular character, and a part—Oh! the goading shame—of our reputation as a country!

"For these things I weep; mine eye, mine eye runneth down with waters, because the comforter that should relieve my soul is far from me." No series of calamities, no sudden blow could oppress or surprise a people steadfast in its own moral purity and greatness. We have enough left of both, by God's blessing, to bear us through our trials; but they *are* trials, and most sore ones, because the sting of self-condemnation rankles in the wound they make. The loss we now mourn is doubled by the need that *such* a people had of *such* a head. The visitation derives new severity from the assurance that abuse of blessings had deserved it.

How then shall we receive it? In a spirit of querulous complaint, raising our voice against the times, the people, the government, the abuses of trade and trust, the growth of luxury—every thing, but *ourselves?* No, brethren, not if we are indeed profited. There could be no worse symptom of incurable disease than such a result, in the clamorous outcry of each against all; of all against abstraction and generalities; of classes against classes; professions against professions; member against member, of the one great body. It is the cure of individuals that is needed to effect the relief of the mass, and it is *as* individuals that they must be cured, and, in great degree, by their own resort to the proper remedies. *Laws* we have, and good ones; but *example* is wanting, to give law its due honor and restraining power—example, of value, undoubtedly, in proportion to the station of the individual, but in no case, from the highest to the lowest, without its worth and efficacy. Let each, in his place, show forth in himself the fruits of a holy and religious fear of the Lord and Judge of all. Let each turn his thoughts inward and backward, on his conscience and past course, and seek there the work that is for him to do. Who among us has lived in the sight of God, so as to deserve his own share of our large measure of public and private blessings? Whose heart holds him excused of unbelief, ingratitude, unholiness, contaminating his thoughts and speech and life? How many, even openly, profess to regard these crimes, as toward God, as of minor importance, or of none, compared with the violations of the rule of right as between man and man! A more horrible fallacy never deluded man's self-deceiving heart; yet they who entertain it and live upon it from day to day and year after year, take their place in the community, mingle in its interests, even assume its management, and when the tokens of indignation are no longer to be mistaken, say, "why, what evil have I done?" What evil? Insulted the majesty of the Most High by the refusal or contempt of the provisions of His mercy! Is that a right thing? Despised the treasure of His fondest love, lavished in the mission of His Son, with His message of redemption, pardon, and spiritual life? Is that a matter of no account? Proclaimed before men and angels that His own revelation of His attributes and will is for you no better than a lie! Is that nothing?

My brethren, as God liveth, these things must be accounted for! And the prevalence among us, under the noonday blaze of Gospel light that we enjoy, of so great a degree of practical and secret infidelity, and the culpable indifference towards it shown by professing Christians, is accounted for, in the evils that have come upon us; not in the way of retribution, but in admonition, rebuke, and fatherly premonition of the worse judgment that one day awaits those who have here been content to waste their time of trial in a practical denial of the Lord who bought them! "The Lord's voice crieth unto the city, Hear ye the rod, and who hath appointed it!"

THE CROSS.

The placing the sign of the cross over the altar does not depend on any canon or injunction of modern times; it is merely a revival and continuance of the ancient Catholic and Anglican usage, never disavowed by the Anglican Church. It is nothing to say that the use of the cross over or on the altar has been long discontinued; so has immersion in baptism, though distinctly ordered by the Prayer-book; so has the use of wafer bread in the holy eucharist, though distinctly ordered by an injunction, and though toleration only for common bread is given by the rubric; so has the daily service, though ordered by the Prayer-book; so has the use of the cope and of the vestment, though ordered by the rubric and by the canon; so has the marrying persons in the body of the church, though ordered by the rubric. All these have been discontinued in the face of written modern authority; in the Church, that is, as constituted since the Anglican reformation. "A Layman" should have brought me "some rubric, canon, decision of convocation, or injunction," forbidding the use of the cross over or on the holy table. And for this reason,—because, unless the usage is distinctly forbidden, it is at least (to take a ground far lower than that on which I mean to rest the usage) as allowable for one man to hold that the ancient practice is to continued, as for another on his private judgment to hold that it should be abolished. And now let me quote for "A Layman" what Bingham says, or, however, part of what he says, on this matter. He quotes from the second Council of Tours (A. D. 567) a decree by which it was provided that the eucharist should be kept . . . under the figure of the cross, upon the altar." And this quotation he makes, as an instance, that the cross "by some canons is ordered to be placed on the altar." He says that it is not easy to be determined when crosses came first to be set up in churches; but by producing a passage from Sozomen he shows that they were in use in his time. That they have been universally continued ever since, except among the reformed, (I use the word in the continental sense as opposed to Lutherans,) and among ourselves, there is no dispute; and until their use is forbidden, not by a sacrilegious tradition of puritanism, but by a competent authority, I must—at least till then—continue to lament that there is no *cross* to mark the sacredness of the spot. I said in the place quoted by "A Layman," "or any other emblem of Christianity." He inquires what I mean by "emblem of Christianity as distinct from the cross." Let me again answer from Bingham: "In some places," says he, "after images and pictures began to be allowed in churches, the Holy Ghost was represented in the effigies of a silver dove hovering over the altar, and their baptisteries had the same."—Bingham, book viii., ch. vi., sect. 19, and for the cross, sect. 20. Many of our baptisteries still retain this sacred symbol. And it is not very uncommon in town churches to see it over the holy table. I am not aware of any ancient authority or modern constitution for its appearance in the pulpit; but I know one church where a carved and gilded image of the holy dove hangs under the sounding board, within a short distance of the preacher's head."—*British Magazine.*

EXTRACT FROM THE CHARGE OF MR. JUSTICE ERSKINE AT THE SOMERSET LENT ASSIZES.

The experience which the Judges have had during the present circuit, and the accounts which we hear from other parts of the country, all show the great increase of crime in this country; and I am sorry to find I cannot say the calendar in this country shows that Somerset forms an exception to the great example; and it is one of the most painful parts of the duty of those to whom is intrusted the administration of the law, to find that year after year, notwithstanding all their endeavors to suppress crime by the infliction of punishment, that crime advances in a more rapid ratio than the population of the country, and therefore we must look to some other remedy than that which the law supplies. Severity has been tried in former days, and was found ineffectual; lighter measures, happily, have now been adopted, but they are found insufficient to keep down the growing evil, and we must look therefore to some other means, and in order to find the remedy, we must endeavor to trace the evil to its source, and see if we can discover the cause by which this great mischief is created; and I think that when we look around, we may find, by the history of the country, that as the population of the country has increased, there has been a demand for religious instruction; unhappily, those demands have not been adequately met, and we are now reaping the effects of a long series of neglect. We know that in manufacturing districts occasionally great distress prevails; and that during that distress, thefts are committed, which, though we may deplore, we cannot be much surprised at; but there is not that excuse on the present occasion, we must therefore look for some permanent remedy. We know in these districts children are sent to work at an early age, and are early disengaged from parental control, and subjected without instruction to all the temptations of mixed society; and it is in scenes like these, no doubt, that habits of dishonesty are contracted, for one dishonest lad will corrupt a number of others, and it is only when you can send the young to such schools of vice, with moral principles deeply marked in their minds, when you can send them under the favorable auspices of sound religious instruction, that you can hope they can resist the temptations to which they are exposed. It is impossible to expect that early employment of children can be prevented, we must therefore see whether we cannot prevent the mischief arising from it. The only remedy we can give them is early, sound, moral, and religious education; it is not merely by instructing them in the art of reading and writing, that we can hope to do them much moral good, but, undoubtedly, in the course of that tuition the mind may be trained in some degree of subordination, but it is by building all that instruction upon the basis of scriptural education; by teaching them to act in life upon the principle of love to God, and of love to man springing from that love to God, that we can hope to check the evil which is making such fearful progress. I know that in this country many efforts have been made in order to produce so desirable a result, but I am well aware that although most are agreed as to the end it is desirable to attain, there is great difficulty in carrying it into practice, on account of the jealousy that exists as to the means by which it is to be accomplished. This is not the means to discuss the plan that might be suggested, but no occasion ought to be lost to remove the difficulties. It is of the greatest importance that every man should use his utmost endeavors to bring about such a result; it may be difficult, but is not impossible. Do not let us lose our time in asking which plan is the best; let every one in his own sphere exert himself, and I hope something is to be done, though certainly, hitherto so much has not been attained as we might have expected from an earnest and anxious co-operation, in the means to obtain one great end.—*British Magazine.*

ST. PETER'S GRAMMAR SCHOOL,
PEEKSKILL, WESTCHESTER CO., N. Y.

THIS INSTITUTION will be opened on Monday, the third day of May next, under the immediate direction of the Rev. Moses Marcus, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning, many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for whilst the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day-pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library, and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; and Messrs. Swords, Stanford & Co., New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry & Beasly, New Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841.

ENGLISH AND CLASSICAL SCHOOL.—The Rev. Hiram Jelliff, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D., of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones,
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.
References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, and H. Wheaton, Esq's
March 27.

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

PRAYER BOOKS.

THE subscriber informs his friends of the Protestant Episcopal Church, that he will keep on hand a good assortment of the Book of Common Prayer, which will be sold to the trade and to the public generally, at the lowest prices.

The Lessons.—He has also for sale the proper Lessons to the Book of Common Prayer, particularly suitable for young persons at Church.

Brownell's Family Prayer Book.—The subscriber is publishing by subscription, the Family Prayer Book of Bishop Brownell; being a Commentary on the Book of Common Prayer. It will be in readiness by the last of June. It is printing on a superb paper;—and a part of the edition will be bound up in the richest Turkey morocco, so as to be an ornament to the parlor as well as a help to Family Religion.

McIlvaine's Sermons.—Also, he has for sale a selection of sermons from the best writers, in two volumes, octavo, suitable for use in families and in churches, where lay readers officiate. The friends of Bishop McIlvaine especially will find this work a valuable collection to their stock of literature.

Oxford Bibles.—The subscriber also keeps a good assortment of small Bibles, in plain and extra-gilt binding. Among the number will be found the Oxford Bibles, the best edition of the Holy Scriptures published in this country.

Music for the Church.—Also, he can furnish Vestries and individuals with the Church Choir; a Collection of sacred Music, composing a great variety of Psalm and Hymn Tunes, Anthems, and Chants, arranged for the Organ or Piano Forte. By Joseph Muenscher, Professor of Biblical Literature in the Theological Seminary, Gambier, Ohio.

Letters on Confirmation.—And he has for sale Letters to an Only Daughter on Confirmation, by the Rev J. L. Blake, D. D. This work is on fine paper, and is bound in morocco, in the style of Annuals. The frontispiece represents the administration of Confirmation. It is one of the books kept at the Depository of the Sunday School Union of the Protestant Episcopal Church in the United States.

ALEXANDER V. BLAKE,
May 22, 1841. 54 Gold, cor. of Fulton st.

WM. PEASE,
PROFESSOR OF THE
THEORY AND PRACTICE OF MUSIC.
Residence, No. 169 Barrow street.

REFERENCES:

Rev. James M Matthews, D. D.	Rev. Samuel Seabury, D.D.
	Henry Hurens, Esq.,
Rev. John M. Macauley,	B. A. Mumford, Esq.
J. D. Keese, Esq.,	H. H. Reynolds, Esq.
James B. Wilson, Esq.,	Timothy Clough, Esq.

March 6—tf

BROOKLYN COLLEGIATE INSTITUTE,
(LATE DURHAM BOARDING SCHOOL,)
JOHN YOUNG, Principal.

THIS Institution, which has been in successful operation for four years, in Durham, N. Y., will be removed on the 15th of April, and opened on the 3d of May next, under the charge of the same Principal and instructors, on *Washington Avenue*, Brooklyn, between Myrtle Avenue and the Rail Road, nearly opposite the residence of the Rev. Richard C. Shimeall, and about two miles from either the Fulton or South Ferries, with both of which there is a regular communication by Rail Road or stage.

A more desirable location is not to be found in the vicinity of the ciy, possessing the advantages of pure country air, good water, delightful scenery, and extensive play grounds.

All the branches of a thorough English and Classical education, with the French language, are taught by skilful and experienced teachers.

The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

The manners and morals of the pupils are strictly guarded: they are not allowed to go beyond the playgrounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

TERMS FOR BOARDING AND TUITION.

For English and Commercial Studies, per ann.	$160
" Classical, French, and Mathematical,	200

No extra charges whatever.

Letters may be addressed to the Principal, at his present residence, Durham, N. Y., until 15th April; after that to the Institute. Brooklyn.

REFERENCES:

Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill,
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson; Levi Thayer, Palmyra; James W. Reed, Lockport; James Baldwin, Jun., Buffalo. Feb. 27.

MRS. LINCOLN PHELPS' INSTITUTE,
At Rahway, N. J.

THE Summer Term will commence on the 5th of May. May 1—tf.

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. March 13—yly

DR. DORR'S NEW WORK.

JUST published and for sale by Swords, Stanford & Co., a Historical Account of Christ's Church Philadelphia, from its foundation, A. D. 1695, to 1841, and of St. Peter's, and St. James', until the separation of the Churches. By the Rev. Benj. Dorr, D. D., Rector of Christ Church. Price $1,25.

Also for sale wholesale and retail, Dr. Dorr' Churchman's Manual.

May 22, tf.

M'VICKAR'S COLERIDGE.

IN Press, and will be ready shortly, a new edition of Coleridge's Aids to Reflection, edited by the Rev. Dr. M'Vickar.

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December 5—tf.

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Oct. 3—tf

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